CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO INESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY JUNE 19, 1841. NO. 1081.---VOL. XX.—NO. 25.

RELIGIOUS MISCELLANY.

UNITY OF UNITARIANS.

The excellent Dissertation which follows was read before 'The Union Pastoral Association,' at their meeting in May, by Rev. J. W. Thompson of Salem. Our readers, as well as we, cannot but be grateful to the author for yielding to the request, that it should appear in the columns of the Register.

The subject of this Dissertation is stated in two questions as follows: What are the elements which constitute the unity of that body of Christians known as Unitarians? And, Would the cause of truth be better served were that body to be disintegrated and each member to speak and act solely on his own independent responsibility?

If the Unitarian body were a solitary instance of the union of individuals for the production of an end of order, of usefulness, or of benevolence, it might be difficult to find a satisfactory answer to the first of these questions. But a very limited observation is sufficient to show us that this body exist only as one of a multitude all drawn together by one law which appears to be universal. Nothing goes alone. All things are seen in pairs or companies,—cattle in herds, birds in flocks, trees in clumps and forests, grapes in clusters, mountains in peaks and ranges, planets in the hosts of heaven. By a primitive law of their existence all things seek and find appropriate companionship. Man forms no exception to this law. Never has it seemed good for him to be alone, but always paired and grouped and confederated. If, then, we can detect the essential principle of this law, shall we not have found the basis of those elements for which we are inquiring? That principle has already been discovered. The simplest form of stating it is that *like seeks like*. This axiom has been the key to all successful studies in nature and the historians and chronologists of the creations of God upon the earth and under the earth have been guided by it to the grand scientific results which they have reached. It is the principle on which has proceeded all just classification both in the animal and vegetable kingdoms of nature. We see its operation everywhere. Fire ascending seeks the sun. The waters of the hills and of the valleys pursue their course, impatient of every obstacle, to the capacious sea. The material frame that covers and contains the soul of man returns to the dust, its mother-element, whilst the soul itself aspires to its kindred source, presses on towards that immortal essence by which it lives and which hath life in itself. This principle St. Paul fully recognizes in his sublime description of the Resurrection. The dead *rise*, not singly and solitarily, but in *groups* of congenial character and destiny, '*every* man in *his own order*;' and not to a solitude of bliss, go forth the children of God from their graves to their homes, but to a blessed assembly of associates.

This principle is, however, always to be regarded in connexion with one material fact, that no two objects can be found in nature without some specific difference; and hence the adoption of the rule in natural science, which applies strictly to the question before us, that no assortment or arrangement can be formed among things not perfectly alike but by losing sight of their distinguishing peculiarities and limiting the attention to those attributes *which belong to them in common*.

If now it be asked concerning any species of animals or any class of vegetables, why they are found together? in other words, what is the bond of their union? the answer must be, that which is common to every individual of the class or species and which belongs to no individual of any other species or class. This answer, I think, indicates the basis of all the legitimate unions that take place amongst men. The men of a tribe have common streams, hunting-grounds, costume, modes of warfare. The people of a nation have a common country, government, literature, theology, physiognomy, differencing them from all other people and constituting their nationality. In these elements of their union each member has a vital interest. To every man of them they are as a personal possession as much as his freehold, his liberty, his life. In defending them they are ready to stand together—their hearts throb with one sentiment—their eyes glisten with a common determination and hope—their lives are pledged to a common object. And still, no two individuals either of tribe or nation are found perfectly to coincide in all their views, or exactly to match in the measure of their attachment to what they hold and enjoy in common.

In respect to religion is not the case quite analogous? Christendom may be contemplated under two grand divisions, the one comprising all those who would keep doctrine, discipline and form in the Church just as they now are, and the other embracing the noble army of reformers. When questions arise involving the principle of this division, instantly men are seen forgetting their less important differences and divergences, rushing together as if the law of gravitation were a law of their souls, ranging themselves on one side or the other, and forming two distinct bodies compacted on the basis of a common sentiment in each opposed to a common sentiment in the other. We, for example, are reformers, protestants, and there is one point of contact between us and all others of that comprehensive class, which is approved by no other religionists, but which is to us all a centre of attraction; and we can no more help being moved and carried round by it than the earth can help being rolled along its orbit or turned on its axis by the omnipotent forces which it obeys.

But whilst this great party is joined together by a single powerful principle, it is again divided and subdivided on subordinate questions and to different portions of it are placed in downright antagonism to each other. This fact results from the variety of opinions and sentiments comprehended under the general name of Religious, from the greater prominence which one or more of these assumes in one mind or class of minds than in another, and from the errors which prevail or are supposed to exist and which are naturally regarded with apprehension and alarm. These opinions and sentiments invariably classify themselves and by a force which is inherent in them draw around each class respectively confessors and supporters, while those who do not accept that class but adopt another different from and opposed to it as naturally coalesce into another body. These principles and opinions, being subordinate to that which is the basis of protestantism, immediately drop out of sight when the latter principle is so much threatened as to require that all the force it can muster should be brought out in its defence. But as soon as it is felt that this principle is secure, then the others come up in controversy, and their respective votaries contend for victory, like opposing armies. Hence we have Calvinists, Quakers, Methodists, Anabaptists. It is not what either of these sects holds in common with the grand division of Reformers, or with the still larger body of professed disciples of Christ, that binds it in strength and unity, but some idea or principle which belongs only to its own members distinguishing them from all other sects, and every man who possesses or is possessed by this idea or principle is drawn, as by a load stone, to all others in whom it is, and becomes of one body and spirit with them. It matters little what may be the nature of that idea or principle. The question whether little water, considerable water, or a great deal of water shall be used in Baptism, has formed its sects of sprinklers, pourers, and plungers. The idea of no-sectism has gathered around it a powerful sect. The case is the same with our own Unitarian body. There is some leading idea or principle or form, one or all, which every individual composing that body holds, and which none but such as belong to that body *do* hold. Is it necessary to define this distinguishing property, to be able to say, in precise terms, what it is? It may be a shadowy essence, an ideal good, which defies analysis and will not consent to be held in the cage of a definition, but still a reality in every soul, and one too which has the faculty of recognizing its like in other souls and which springs forth involuntarily and uncontrollably to meet and embrace it. This may be and *is*, I believe, partly true. And yet, there are distinct, tangible, definable, views held by us and by *us* only; views which we highly value; which we love to proclaim; which we long to see prevail; which we place among the primal truths of religion; and for which, in our moments of warmest devotion, we bless the name of God.

The general nature of these views may be described in few words.

We cultivate a Liberal Theology, softening, on the one hand, the stern and frigid and terrible in the popular conceptions of the Deity into the placable, loving, and paternal, and on the other, rejecting that low theism which with silly and simpering adulation of the Deity converts his impartial grace into total indifference to moral desert, laughs at the voice of his thunder, and the perils of his displeasure, and with a bold assurance says within itself, 'The Lord, good easy soul, he will not punish any sinner!' Within these limits, which are as distinctly marked as though a wall of brass were erected upon them, our theology ranges. Here it has verge and scope enough. If we were to analyse it as it exists in each of our minds doubtless there would appear considerable shades of difference. Still, this is our own field. It is our joint estate. If we were scattered abroad over the face of the earth and each by himself were to receive commandment from God to take his place where he belonged, every eye and every step would be turned, as by an unerring instinct, towards this spot, and every individual would lock arms with the brother who stood next him, and thus without enlisting or impressing, without drafting or hiring, a phalanx would be formed of united, mutually sustaining, invincible defenders of the faith.

From our Liberal Theology results a corresponding morality which we call, for the sake of distinction, rational. A stern, cold, frowning theology produces naturally an austere morality,—a morality the chief motive and security of which is the terrors of the law,—a morality which is formal, servile, compulsory; and not, as it should be, free, generous, cheerful, and lovely: and the natural effect of a low and lax theology if carried to its legitimate consequences, modified by no prudential considerations, is no morality at all.

Now, although in some particulars our theory of morals and of their application to life may not be precisely alike, and although some of us may not be able to tell precisely what our theory is, yet, somehow, we all feel that there is a general view of the subject,—a sober and reasonable view,—a view derived from the doctrine of Christ,—in which we are united. We feel an invisible chain passing round all our hearts and at either end fastened upon this general view. If we had lived in the days of Jesus none of us would have preferred the asceticism of John to his social kindness; none of us would have been of the Essenian or of the Pharisaic sect; none of us would have minded plucking a few ears of corn on the Sabbath-day if we had been very hungry, or have been over careful about the washing of hands before meat provided they were already clean, or have felt it a duty to retire from the marriage festival at Cana before the supper was brought in.

The difference in these points, between the ground occupied by us and that of the religionists on either side of us, is not imaginary nor inconsiderable, but substantial and wide. For if there is any point in the whole compass of religious speculation and reflection of vital concern it surely is that which embraces the character of God. All other inquiries become vapid and mean in comparison with this. Our views on this topic give both coloring and dimensions to all other ideas whether they relate to the present or the future, to life or death, to nature or the soul. What God is to us, we, in some sort *become*; and what we are *in ourselves* determines very much what *every thing else* shall be *to us*. Hence results the infinite moment to us rightly and worthily to conceive of the Divine Being. Now, on this subject, as I have said, we cherish views differing from those entertained by Christians not in fellowship with us. Do our views produce good fruit? Is the life that flows from them the true life? Do they make us benevolent and devout in the sight of God? Must we not acknowledge how deeply conscious soever we may be of moral weakness and unworthiness, that it is rather because we do not apply our views as we should to life, than from any deficiency of truth, worthiness, and power in those views themselves? In short, we all value our theology and its fruits as we do immortality; we could not be persuaded to let it go; it is our meditation day and night; we find effectual solace in it under adversity; we fly from the skeptic shades which sometimes steal over us in disastrous eclipse of the light within into the peaceful refuge which it opens, to thank God and inquire in his presence. We wish to see these views embraced and cherished by other minds. We have a common and cordial attachment to them and a burning desire that all our fellowmen may receive an anointing from them and be established in them. For this object we are willing to labor without ceasing. And here we are brought to the second question proposed; can we more effectively promote the diffusion of religious truth by acting separately, each in his own way, in his own strength, without consultation or concurrence with the rest, than by preserving our present unity of feeling and concert of action?

It will be seen by what has already been said that I regard our union not as an expedient of worldly wisdom, not as a conventional arrangement, not as a forced and incongruous alliance but as the result of a natural and irresistible law of association. For, let it be asked, what measures have ever been taken to form the Unitarian body? When was the first Convention called to deliberate on the expediency of organizing such a body? Who has ever been received into it by any ceremony or rule? How happens it that you and I belong to it? Have we ever asked to be admitted? Have our names ever been inscribed on its rolls? The truth is, that this body exists only in virtue of that resistless law, strong as necessity, by which kindred elements in mind and matter find each other out and come together. To ask, then, whether it would be wise and well to dissolve it, appears very much like asking, whether, upon the whole, it is wise and well to continue to obey laws enacted in heaven and impressed with God's hand upon the very soul of our being.

But for the present uses we may consider the question as though the idea of disintegration were entirely feasible. And then we wish to know what is to be gained by it. What is there which we cannot do and do as well, our unity preserved, as by dissolving it? One of our chief functions is preaching. Can we not preach as well as though no bond of fellowship existed amongst us? Can we not live as religiously too? Can we not exert as much influence? Is the odor of sanctity that surrounds the minister tainted by his contact with others engaged in the same work? Is the effect on our own character of conferring with one another as brethren holding like precious faith on the high topics nearest our hearts, prejudicial to our spiritual growth? Do we experience a decline of devotion, a wasting of moral strength, an abatement of interest in our professional studies and labors in consequence of a familiar interchange of good words, good wishes, and fraternal sympathies? On the contrary, are not our zeal, our affection for our vocation, our love of truth and goodness stimulated and enhanced by this intercommunication of soul with soul? Beautifully has the Prophet of Israel, as it were, placing himself in advance of the present time and looking back on this union of ours recorded his encomium of it on the immortal page: 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.' (Mal. iii. 16.)

I do not think it necessary to argue the greater strength—aggregate strength—and efficiency resulting from the union of those whose objects are one than from their separate independent activity, but I do insist on the greater probable wisdom of their proceedings. They are more likely to see the right and do it: for it must always be true that two eyes see better than one, though set, as in Polyphemus, in the centre of the forehead. There are in all generations wrong-headed men who need to be righted, and weak-headed men who need to be strengthened, and timid men who need to be encouraged, and doubting men who need to be exhorted, and the efficiency of all these classes, by no means small in number, must, of necessity, be greatly increased by their union with the far-seeing, the strong-minded, the determined, the unwavering.

There are men, be it confessed with sorrow, who seem endowed with pre-eminent talent for mischief, and if no check is held upon them they may bring scandal upon the best cause, retard its progress, and throw suspicion upon all those engaged with them in its advancement. Such persons, it will not be deemed invidious to say, are loudest in proclaiming their objections to associations as restraining their liberty and destroying their individuality. They cannot speak their own thoughts, forsooth! Well, it is not every thought that is worth speaking. It is not every idle thought nor strange thought nor startling thought that ought to be uttered. Privilege of speech has become licentious. Give us some check to its abuse. The only difficulty is that we have not one sufficiently strong.

This objection, however, as it is the leading one, deserves to be stated with a little more precision and to be more fully met. The objection, then, is, that associated action beyond that of public worship, for promoting religious objects tends to abridge the freedom of individuals, fetters the motions of the soul in its pursuit of truth, and restrains the natural utterance of all thought not already stale and popular.

There may be some force in this objection; or rather, that may be true which is here stated and still present no valid objection. For this view which is complained of while it may vex a little the restless spirit on which it is brought to bear may be the very thing needed for the peace of society and the progress of truth. Would not the experiment be attended with danger to attempt to show that the permanent interests of man would be subserved by annulling every check on the utterance of one's thoughts which a decent respect for the opinions and feelings of others, imposes? Is not the evidence still wanting that the restraint which men exercise over one another in consequence of their particular unions is not conducive to the healthy action of each mind as well as to the good of the whole? And is it not quite evident that the removal of every restraint of this sort would be the signal for inundating society with a deluge of crude opinions,—of thoughts that should be ashamed of the light,—and for introducing into our present social relations, instead of the harmony which now prevails, the wildest discord and anarchy?

While therefore it is admitted, on the one hand, that to a certain extent association operates as a check on the free expression of thought and restrains the independence of individuals, on the other, it is denied that its operation is injurious to the interests of society, or is felt by individuals in the degree represented by those who plead for its abolition. To test this point, let it be asked of any number of ministers,—of each one of us, for example,—if by reason of his connexion with the Unitarian body he has ever been hindered in the utterance of any sentiment which at the time and under the circumstances it was best for society and for himself that he should have uttered? 'There is a time,' Solomon tells us, 'for all things.' There is a time for the putting forth of a novel thought and a time for drinking the wine in the old bottles; and when the voice of wise counsellors is heard to murmur in fearful anticipation of the announcement of 'new views,' it may be taken as pretty good evidence that their time has not yet come; and well is it for society when such evidence has its rightful effect and produces the needful restraint.

But useful truth, that which the individual thinker himself honestly believes to be important to the world to know,—important I mean not as regarding any narrow ends of his own but as touching the vital interests of man, who of us is prevented from freely expressing and maintaining? If any, what is his duty in the premises? Clearly instead of abandoning the body of which he is a member and shutting himself up in his own private cell where he may enjoy the sweet air of liberty and discourse in eloquent and precious words to the bright and beautiful walls without let or molestation,—if this indeed were possible,—instead of this it is his duty to remain where he is and to do his utmost to introduce there a more generous spirit, a higher and larger freedom. To this work he has a special call of Providence. It it even more imperative on him to continue than on those who are satisfied with the existing state of things. Let him not dare to turn his back. In so doing he would be guilty of neglect of duty in a most solemn matter; and what excuse could he find for his sin and what space for repentance? No; he must remain and labor to effect the change which he thinks to be needed until he is entirely and reasonably persuaded that all his efforts are in vain. Then perhaps he may properly and profitably withdraw, taking with him into his companionless retirement the comfortable reflection: 'What a self-willed body of believers these Unitarians are. Not one of them can be made to think as I do. Thank God, I have had the courage to leave them rather than mar my self-respect or jeopard my individuality!'

Individuality. Here is another priceless sacrifice which man makes to the ravenous idol of association;—his individuality is gone! Man wishes to shine with his own light and to fight on his own hook, and therefore comes forward with the proposition to dissolve partnership with the solar system. A man loses his individuality, it is said, by associating with others—what does this mean? that he does not weigh as many pounds or stand as tall in his shoes or look as handsome in company as he does in his solitary apartment with his own scales, yard-stick, and mirror before him? Does it mean that John, Joseph, and James cease to be three distinct entities as soon they are brought into fellowship, and by a strange metamorphosis, to which those of the poets furnish no parallel in wonderfulness, become all at once, Mr John Joseph James? Losing their individuality! So far as the idea is intelligible to me they are least in danger who are most in fear, and who would also be more benefitted by the loss than the community into which it fell by the gain! Poor souls, who are afraid of losing your individuality, you are certain to keep it. Be comforted. Continue to study oddity; try to be eccentric; do nothing that any body else ever dreamed of; be independent to obstinacy, and you will not lose it; nobody wants to rob you of it. It is rather amusing, you seem to enjoy it so much yourselves, standing out there and calling to us: see how we cut antics; who's afraid? The more you remonstrate the worse we'll act. We're not to be stretched or docked to suit your bed. We'll not be like any body else. We go for independence and individuality!'

But to be more serious, is it not beautiful for brethren to dwell together in unity? Or is this a false sentiment of the Royal Bard? May they not thus dwell together though to some extent, their tastes are different, their talents different, their pursuits different; nay, though they differ by a whole circle of degrees? Does the world afford a more agreeable spectacle than that of souls joined to souls so closely that they appear to flow into one another and to be not so much two or many as one soul? Is not the great end of Christianity not to cut up the soul of humanity into as many fractions as there are bodies, but to restore harmony to that soul and to make it one also with the great soul from which all others proceed? Is there not such a thing as the 'concord of sweet sounds,' each tone being distinct from every other and yet blending in harmony with all? Do not bass, tenor, alto, suprano, remain the same musical tones which flowing together into one melodious note?

The only other objection to the preservation of the integrity of the Unitarian body is, that each member is held responsible for all the opinions and doings of the rest; and that this imposes a burden in some cases grievous to be borne. So, then, the objector is content to leave the obnoxious opinions and acts with which he is liable in common with his brethren to be charged, to work out their mischievous results, provided he can escape all responsibility for them by withholding from them his sanction. But, as a lover of truth and an honest man, ought he not to keep himself in a position where he can most effectually remonstrate against what he deems to be erroneous in the theory or injudicious in the measures of his brethren? Is not this a debt which he owes to them and the society at large? If opinions of a dangerous tendency should obtain currency amongst us would it satisfy the disturbed enquirer, who should ask, why you did not exert yourself to arrest the progress and stop the circulation of such opinions, to be told: 'I have nothing to do with it; I do not consider myself a member of that body?' Would he not be likely to be pressed by the question: 'How could you withdraw yourself while your influence, if you had remained, might have prevented this great evil?'

But is the fact as the objector represents? Is it not, on the contrary, one of the characteristics of the Unitarian fraternity that no member is accountable for any sentiments but his own and those he formally endorses? And even if it were not so, would the objector get rid of the responsibility by withdrawing from the body? Would he cease thereby to be regarded, wherever known, as essentially of one faith and purpose with those whom he left, especially if he continued to hold professional intercourse with them? He might have the satisfaction, to be sure, of saying to this and that friend that he did not belong to a particular religious community; but that would avail him nothing so long as he was in perfect fellowship with those who did belong to it. The experiment has been tried, with what effect we all know. There are men who are with us and yet who profess not to be of us: what is thought of these disciples of no school, of these nameless prophets? Why, they incur not only the odium of the opinions which they are believed privately to hold in common with the denomination from which they have publicly sundered themselves, but the additional disgrace of being afraid or ashamed to avow their real sentiments, and so are in favor with nobody but themselves.

I must be allowed to add to these considerations a brief scriptural confirmation of my views. It is a fact that the principle for which I am contending is sanctioned by the wisdom and authority of Jesus. How did he proceed as a minister of God to the human race? Did he begin his world-embracing work unattended, companionless, solitary? Certainly not. But as soon as he entered on his glorious career he began to call men around him to be fellow-laborers and shares in his destiny. Soon he ordained twelve of these to be near his person, to hear his doctrine, to witness his works, and to qualify themselves by mutual counsel and sympathy to be preachers of his word. Was not the fact of their common call to the apostleship a bond of union between them? Was it not a direct injunction from heaven upon them to cultivate towards each other fraternal sentiments and establish an intimacy of friendship? Subsequently he appointed seventy more and sent them forth as sheep in the midst of wolves to proclaim the coming of the kingdom of God and to gather together the elect from the four winds. But when he gave them their commission did he instruct them to take no counsel one of another? Did he think it neeessary to caution them against sinking their several individualities in a common fund? Did he charge them to disavow wherever they went all connexion with one another [that they might not be held responsible for each others proceedings? Did he think it worth while to remind them of the biasses they were liable to receive from one another unfriendly to a free and independent action of the mind and to the effective administrations of their office? Quite the contrary. Knowing how helpful and needful is the support of friendly hearts and voices to one engaged in great and perilous duties, instead of sending them forth each by himself to toil and struggle alone he sent them two and two, so that when the spirits of one should begin to flag they might be revived by the hopefulness of the other, so that when the heart of one should begin to tremble and be doubtful of the issue it might be reassured and tranquillized by the unwavering constancy of the other.

And this plan of associated action was continued by the disciples after the death of their Lord. At Jerusalem there was a Berry Street Conference and a Unitarian Association. It so happened that there was a stated meeting of one of these bodies on the day of Pentecost. 'They were all of one accord together in one place.' This was a blessed meeting to them. And we do not learn that any of those on whom the spirit descended were led by a consciousness of extraordinary gifts or by any other cause to seperate themselves from their less distinguished bretheren. At one of these meetings at which it was customary to discuss all things pertaining to the interests of the rising Church, the enthusiastic Peter, a man who perhaps had some pretensions to individuality of character,—rose and rehearsed to the satisfaction of all who heard him the remarkable story of his vision and commission to preach the Gospel to the Gentiles whereof he had been called in question. It was at one of these meetings, perhaps an anniversary, that Paul after much labor and many perils appeared and made a most eloquent and forcible speech on western missions which afforded great delight to the hearers; and there is not a word in all history to show that Agabus or Simeon the Black or Lucias of Cyrene or indeed any of the itenerating brethren felt the burden of their responsibility insupportably increased by reason of their connexion with the fervid Peter or the rash and adventurous Paul!

Here I bring my remarks to a close. I have endeavored to show that the Unitarian body is not an artificial or conventional association but is founded on a deep and vital law of our own nature; that the elements of its unity are a real or supposed similarity in the religious sentiments and opinions of its members particularly manifested in the cultivation of a Liberal Theology and to adoption of a rational morality; that we cannot dissolve this unity but by the abandonment of these sentiments and opinions; and that if we could, we are urged by the value which we attach to them, by the wish we have to see them prevail and by the commandment we have received to proclaim, we are urged by these considerations to continue united. I have also endeavored to state and to reply to some of the more common objections to this form of associated religious action, and to show what I think is the theory of the Scripturers on the subject. And thus, as well as I could, I have accomplished the duty assign to me.

A Sermon, preached before the First Congregational Society in Burlington, Vt., by their Minister, George G. Ingersoll, and published at their request. Burlington: 1841.

The subject of this able and interesting discourse is the 'Death of Christ.' 'What was the design and end; the object to be effected by it, the benefit to be received?' The answer he gives, in which all Christians will agree, is, Jesus died to effect 'the salvation of mankind.' But Christians differ in opinion as to the way in which Christ's death avails for men's salvation. In stating these differences, the preacher adverts to various orthodox representations of the Atonement rejected by Unitarians.

'What is this doctrine of Atonement, which we thus reject? It has been called one of the doctrines of the Reformation, and a belief in it insisted on as essential to salvation. I will state it. And, to prevent any mistake on my part, I will give the very words of those who sincerely and earnestly have believed or do still believe in it—beginning at the Reformation and coming down to the present day. Luther says, 'All the Prophets did foresee in spirit, that Christ should become the greatest transgressor, murderer, thief, rebel and blasphemer that ever was, or could be, in the world. For he being made a sacrifice for the sins of the whole world, is not now an innocent person, but a sinner. Whatsoever sins, I, thou, we, all have done, or shall do hereafter, they are Christ's own sins, as verily as if he himself had done them.' Calvin says, 'We understand from these circumstances—of his trial—that he sustained the character of a malefactor. That in his soul he suffered the torments of a damned and forsaken man. That the burden of damnation from which we were delivered was laid upon Christ; and that there is no other satisfaction, by which, God, being displeased, may be made favorable and appeased.' The Church of England, among its thirty-nine articles, has these—'The offering of Christ once made, is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. We are accounted righte us before God, only for the merit of our Lord and Savior Jesus Christ by faith; and not for our own works or deservings.' The Kirk of Scotland, in its Confession of Faith, declares 'Christ by his obedience did fully discharge the debt of all who are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in our behalf.' In the constitution of the Presbyterian Church in this country, we find 'that the Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the father hath given unto him. And that those whom God effectually calleth, he also freely justifieth, not for any thing wrought in them or done by them, but for Christ's sake alone, by imputing the obedience and satisfaction of Christ unto them.' President Edwards remarks, 'Salvation is an absolute debt to the believer from God, for Christ has satisfied justice fully for his sin; so that it is but a thing that may be challenged, that God should now release the believer from punishment. The believer may demand eternal life because it has been merited by Christ.' Dr Woods of Andover—in his letters to Unitarians—maintains, that 'God has provided a perfect righteousness as the foundation of hope, and has taught that the salvation of sinners depends wholly on Christ crucified, and that no works of righteousness which they have done, and no accomplishments or dispositions, which they possess, must ever be named in his presence; for God has sent his Son to be a propitiation and has told us that we must rely upon his atoning blood, as the sole ground of forgiveness.' Professor Stuart, in his discourses on the Atonement, talks of the great expiatory offering made by Christ, and contends that 'Christ suffered as our substitute—or that his sufferings and death were an expiatory offering, on account of which our sins are pardoned and we are restored to divine favor.'

Such is this doctrine of Atonement—whose interpretation is, satisfaction made to the divine justice, for the sins of mankind, by the sufferings and death of Jesus Christ. Had this doctrine been charged upon Christianity by an enemy, I should have wondered at his boldness, and repelled the charge with a moral indigna-

tion. Had this doctrine been brought forward by some weak and ignorant believer in the Gospel, I should have pitied his weakness, and felt it to be my duty to enlighten his ignorance. But when I know that it is believed by the wise and good; by men of learning and integrity; those whose sincerity I will not doubt, whose ability I will not question—I confess I am utterly astonished, I am wholly at a loss, I do not know what to say. Blessed be God! I am not called on to judge—neither do I judge my brother. We have all one Master, even Christ, and to his own Master each one standeth or falleth. But while I feel all respect for individual worth; while I cherish a proper indulgence for weakness common to all, I trust I may be excused from respect or indulgence to the mistakes themselves. In what I may have to say, then, I shall have no reference to the advocates, but only the opinions; not to the believer but the doctrine. And of this doctrine, I must say, in the language of Bishop Hurd—himself a believer and a defender—'it is a doctrine, at which Reason stands aghast, and Faith herself is half confounded!'

The author then glances at the history of the doctrine of the Atonement, as set forth above, showing it to have been of human origin; after which he proceeds to explain, at length, the passages of Scripture generally quoted in its support, giving the true meaning of them, and satisfactorily demonstrating that the dogma, as commonly stated in orthodox formularies, is wholly at variance with the spirit and teachings of Jesus and his Apostles. He then says:

'I have hardly left myself space or time for stating, at the length I intended, the real design of the death of Christ. Unitarians have been strangely and sadly misunderstood on this point. They have been represented as believing that Jesus died only as a martyr and witness to the truth of his Gospel; and as relying on their own merits as the sole ground of acceptance with God. Statements as incorrect as they could well be. Their cho en reliance is on the mercy of God, the free, unpurchased, unlimited mercy of God; and not on what they conscientiously believe to be an unscriptural doctrine. And if they do not speak of the character, life, sufferings and death of Christ, in terms the most affectionate, grateful and exalted, then I do not know the meaning of language.'

Here the preacher dwells on some of the reasons and ends of our Savior's death, and concludes thus:

'Most freely, thankfully, and devoutly do we, as Unitarians, receive all that we find the Scriptures teach us concerning this important event,—the death of Christ—and the great, glorious, and merciful ends effected by it.

We believe that grace and truth came by Jesus Christ, grace and truth in the highest and best sense. As Jesus himself said—'to this end was I born and for this cause came I into the world, that I should bear witness unto the truth.' And most fervently do we adore the free grace of God, which gave the Gospel with its revelations, instructions, promises, sanctions and hopes; which gave, too, Jesus Christ with his life, death, resurrection and ascension.

We believe that Jesus Christ saves us by his life, by his death, by all he did, taught, suffered, established. And that 'him hath God exalted to be a Prince and a Savior, for to give repentance—and forgiveness of sins.' 'Thou shalt call his name Jesus: for he shall save his people—not from the wrath of God, but—from their sins.'

We believe that Jesus Christ gave himself for us, that he might redeem us from all iniquity; to raise us from the death of sin to the life of righteousness. And not that a life of righteousness is made unnecessary by a 'covenanted sacrifice.' That he redeems us from our 'vain conversation;' not by the removal of any external obstacle in the way of human salvation—since there never was such obstacle—but by removing the great hindrance, that is, the evil that lies in man's own breast.

We believe that Jesus Christ offered himself to God. Not as a guilty substitute, but that 'he offered himself without spot to God' to lead us 'to purge our consciences from dead works to serve the living God.' And they who are thus led are saved. It is not leaning on Christ the substitute, but following Christ the example, that obtains salvation.

We believe that the death of Christ was, indeed, a sacrifice, in a beautiful and affecting sense. To offer himself up, as Jesus did, in the holy cause of truth and goodness; and in so dying, to exhibit an example of patient suffering for the salvation of men; thus to afford proof of the divinity of his mission, and in this way to establish a doctrine by which sinners may be brought nigh unto God,—this we consider sacrifice in its highest and fullest meaning. A sacrifice of love, not of anger. And we readily admit the obligation which rests on all believers in Christ, 'to present their bodies as living sacrifices, holy, acceptable, unto God, which is their reasonable service.'

We do believe that Christ suffered for us through toil and exposure, in the midst of ignorance and malice, misconception and deadly hatred. And that he suffered all that was necessary to 'redeem us' from the influences of sin; to awaken us to penitence, to lead us to reformation, and to prepare us for the divine pardon and final acceptance.

We do believe that Christ died for us. And that he did so from motives of the most divine benevolence; as he himself said, 'greater love hath no man than this, that a man lay down his life for his friends. Nay more—as Paul said, 'for scarcely for a righteous man will one die; but God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.' And, says the Apostle John, 'we ought to lay down our lives for the brethren.' Truly and gloriously does that man imitate the example of Jesus Christ, who spends his strength, his time, his means, his life, for the benefit of his fellow-beings. 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.' He, who baptized with the same spirit of love, drinks of the same cup of suffering, shall be made partaker of the same glory.

We do believe, finally, that we are bought with a price. But no price of substituted suffering. No price of atoning blood. No price of an innocent victim offered up instead of the guilty to appease an angry God. Oh no! The price we are bought with, is—our existence and the many comforts and possessions that make it a blessing. The body and spirit with which we are to glorify God. Our health; the food that nourishes; the garments that clothe; the habitations that protect. The countless mercies that come with every moment of life. The protection of our past days; the trust with which we may look forward to the future. The bounties of nature, the truths of Revelation. The sources of instruction and happiness every where opened around us. A world filled with gladness. The earth that bears us, with its abounding fertility. The sky above us, with its brightness, its blessed light, its sheltering darkness, its invigorating airs. Our own home, with its quiet peace, its beaming faces, and confiding hearts, and welcoming voices. The Religion which teaches us to see in all these the provisions of a Heavenly bounty, the manifestations of a divine love; to see, beyond these many blessings that we cannot number, an opening Heaven of established truth, and ever-increasing happiness. This is the price which God pays us for our love and service. These are the Gifts with which the Heavenly Father would win his children to be faithful to themselves. Let us bring in no corruption of religion to animate us to obedience. Let us not imagine, for a moment, that another being has bought for us, from our God, the blessings we enjoy—that the Heavenly Parent sells, not gives, his mercies to his children. Freely has He bestowed; freely have we received; freely let us obey. Not by imputed, but by personal holiness; not by the merits of another, but by our own humble and earnest efforts; by purity of heart, by uprightness of life, let us offer our daily sacrifice unto God. Let us permit Jesus Christ and his Gospel, his example and his instructions, his life and his death, to redeem us from every thing that renders man unworthy of 'the manifold grace of God.' Let us be Christians, by an enlightened faith of the mind; by a sanctifying faith of the heart; by a glad and patient devotedness of the life. Loving one another. Doing good to one another. Filled and directed, through all time and all circumstances, by a true and deep-felt Love to God our Heavenly Father. For of Him, and through Him, and to Him, are ALL THINGS; to whom be glory for ever.'

CHRISTIAN REGISTER.

BOSTON, JUNE 19, 1841.

PROFESSION AND PRACTICE.

Profession and practice, our principles and our conduct are often wide apart, at a much greater distance from each other than we are apt to imagine. The test established by our Savior, 'not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven,' is one by which few can bear to be tried. Some distinctly and openly profess, and all, when asked about the rule of their conduct, would answer, that they endeavored to be governed by a principle of duty, by a regard to the will of God as the great moral law. But when men search their hearts, and look closely into the springs and motives of their conduct, or simply review their conduct and compare that with the will, the moral law of God as set forth in the precepts of our Savior, can they say that as a matter of fact and reality they are so governed? Will it appear from such an examination, that they act up to their profession, a regard to the will of God? Will it even appear that they act from a controlling regard to that will? Both in the *standard* of their virtue and the *motive* of their virtue is there not something which exercises a higher control than the will of God? An alloy of worldly considerations undoubtedly mingles with the purest Christian virtue. To some extent it may innocently do so. A desire of the world's approbation, a fear of the world's censure, a consideration of the temporal advantages attendant upon virtue are not necessarily bad or unworthy motives. In their subordinate place they may be allowed as not only innocent but useful, additional helps and securities to the soul. But the point to be determined is, not whether an alloy of worldly considerations mingles with our virtue, but whether that alloy does not exceed the pure gold of religious principle and purpose. In a rigid assay of character, which would predominate? What shapes our actions, the public opinion or God's law? Which is above and before the other in our hearts? Were the former in its impelling or restraining influences removed, would the latter have power to keep us as good or make us better than we are? A single consideration will present an answer to this question, which will indicate that most persons are ruled, far more extensively and fearfully than they imagine, by the moral standard and judgment of society around them, rather than by an inward, individual principle of faith in the unseen God, and a reference to his will. The impelling and restraining influences of society are to some extent removed from too classes of men. They are in a great measure withdrawn from them. Public opinion and the judgment of the community scarcely reach them. These are the highest and the lowest, the richest and the poorest in the community; those whose fortunes are so ample that they care little what others think of their characters; and those whose fortunes are so humble, whose position is so obscure that others care little what they do. It will be acknowledged we presume, that in one of these classes open vice and profligacy, and in the other violations of integrity, justice, mercy and purity, are more frequently to be met with than in that portion of the community, which lies between these extremes. If this be the case, as we think it certainly is, if it appear, that in proportion as men become independent of the judgment of others, are placed by their rank and position either above or below the influence of the general public sentiment, that just in that proportion they become less scrupulous and exact in their conduct, more frequently neglect or violate the requirements of religion and morality, does it not follow, may it not be inferred, that outward influences have much to do with the virtue of all of us, are its great source and its great safeguard, and that while we profess and think we are doing the will of God, and honoring him, we are in fact doing the will of the world and honoring God only so far as the world expects or requires us to honor him?

ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

Rev. Mr Waterston then offered the following Resolution.

Resolved, That while we cherish an increasing love for the great principles of the religion of Jesus, we should endeavor to show our faithfulness, by the consistency of our lives and by unwearied effort for the good of others.

There is indeed a mighty work to be done, and we trust there is a mighty spirit by which to accomplish it. Christianity is to renovate and regenerate the world. She is to do it through human agency. Through the instrumentality of her children. There are times when the soul will float in abstractions. But a true thought always seeks to develope itself into an act. Christianity is not satisfied with mere ideas. She rests not in theory and speculation. She would see them born into life. She calls for beneficence. She requires generous labor. She demands philanthropic effort. The Christian spirit is a missionary spirit. It says, do good. It makes this a test, By their fruits ye shall know them. Let then the present be filled with holy deeds and the future will shine with immortal hopes.

Knowing the stupendous revolutions yet to be effected by Christianity, in extirpating sin, and awakening devotion, we, as disciples of the Great Master, are united to aid in its accomplishment.

What then are the thoughts that should animate us, and the ends we should keep in view?

May we not reply—God and God's image? God, the everlasting Father. Man, created in His likeness, but too often enslaved by appetite and corrupted by sin. Christ, the all-perfect, the brightness of the Father's glory, and the express image of his person!

Here, then, we stand. The infinite above, around, and within us, ever ready to impart to our spirits life and light. Our first duty is with Him, to kindle within our souls a living sense of his presence: not to look upon Him merely as a subject of philosophical speculation and controversial debate, but as the object of our warmest love and profoundest adoration. The very life of our life and soul of our souls. Nearer and dearer to us than our best friend. The Father of spirits—the hearer and answerer of prayer, with whom we may hold intimate communion, and from whom divine influences perpetually flow. Our first duty is with God. To look upon him with a fervent holiness, a living piety. Then will He be our shield and our strength.

And how shall we know God, but through Christ?—Christ, the Revealer of His laws, the Herald of His grace, who, heaven-commissioned, was sent for the perfecting of the saints and the edifying of the world; who came that He might make known the Father and gather in one the children of God that are scattered abroad, to establish one everlasting kingdom wherein dwelleth righteousness. Was not the light of the knowledge of the glory of God manifested in Jesus with a divine radiance, a super-human splendor? When we would know of God, of our souls and our souls' salvation, to whom should we go but unto Christ? He has the words of eternal life. Truly to see him, is to see the Father; in spirit and in purpose they are one.

As Christians, then, we labor for God and for Christ, this is a thought to animate, an end to keep in view.

But our duty stops not here. God and God's image,—Christ is the divine image—but there is another image, broken and defaced. The soul created in the likeness of Jehovah, but untrue to itself, degraded by selfishness, its capacities dwarfed, its powers paralized, its immortal hopes too often blackened and blasted by sin.—We should weep over iis follies and its frailties and strive for its redemption. For this Christ came. This was his glorious mission, for this he lived and for this he died. He was the great deliverer, the revealer of spiritual life, the proclaimer of pardon, the Savior from sin. He has left the church as his witness. Every true church is a witnessing church. His disciples are the proclaimers of his gospel. They spread the glad tidings. They extend the borders of his kingdom. By self-devotion, by philanthropic effort, by example and by precept, they carry on the work. This is a Christian's mission, as did the master, so do the disciples. They love God and they love man. They pray that God's will may be done on earth even as it is done in heaven, and they know that before the world can be thus blessed, truth must be diffused and spiritual life awakened: and this, under God, through human instrumentality. By the power of the gospel we must redeem mankind.

Now how can we redeem mankind?—We reply by Christianity.

And what is Christianity?

It is the religion, the laws, and the life, revealed by and through Christ.

But men differ as to the religion, the laws and the life, revealed by Christ. Some tell us they have settled it at the Council of Trent, and others that they decided at the Confession of Augsburgh. Some dash these aside and place solemnly before us the Westminster Assembly, and others, indignant at this, thrust forward, as the law and gospel, the thirty-nine articles.

What then is Christianity? Shall we go to the men of Augsburgh, or Westminster, or Trent and take their words, or shall we go to Christ? We reply, Christianity is to us what we find it, and not what others find it. Their views may appear as truth to them, but they cannot appear as truth to us, unless they become our views. The only way we can preach Christ is to preach what Christ taught. And we must come to an understanding as to what Christ taught, by going to Christ for ourselves.

Our work, then, is to extirpate sin, to renovate the soul and to lead men to Christ, and to do this, we must do it by Christianity. And Christianity is to us, what we, in our honest convictions believe the New Testament to teach. Here then come our own religious views. We are united, not as a mere sect, but as fellow-Christians. We labor not for a party—but to renovate and regenerate man. We preach and promulgate our doctrinal views not as an *end* but as a *means*. Our end is to convert, to purify, to elevate and ennoble the soul, and if we are to do this by Christianity we must do it by what we think Christianity to be.

And what do we consider the most essential thing in Christianity to be? Not mere speculations—but principles which affect character. Love, justice, humility, purity, devotion, the *life* manifested by Christ;—a holy life, springing from holy principles.

And are we to understand that no other disciples have these but ourselves? God forbid. We look with joy upon the writings of the mighty men who have lived—whose characters are cherished and who have stood like pillars of adamant in the churches, the Scougals, the Fenelons, the Laws and the Baxters, and we see that that which makes these works live is what we also love. That their conquering power over the mind is in their true expression of those fundamental principles which we hold in common.

We go among the living, and we inquire what it is that gives power to the preacher and the philanthropist—and we find the same fact. It is not technicalities, it is not dogmas. It is the utterance of those same views which we value. Their creeds are appendages. Souls are melted by love and purified by principles. In churches where many are awakened to holiness, it is a sense of sin, a love of goodness, the sinlessness and self-sacrifice of Christ, the parental tenderness of God, which is the moving power. In other words it is the same thing with others as with ourselves. But while true vitality among all denominations rests in principles, many connect and interweave with these erroneous opinions. Dark, views, through which light may indeed glimmer, but without which it would burst forth in heavenly radiance.

The views which are connected with principles, views of the human mind and the divine mind, may throw sunlight, or gloom, over the Christian pathway.

We believe our own views are true, or we should abandon them. We believe they are true, and therefore, God helping, we will diffuse them. We believe they are true, and worthy of God. They are Christ's, and therefore divine. They are evangelical. They are soul-quickening and soul-saving. We will bear faithful witness to their power. We will cherish them as our life, we will extend them to the ends of the earth. We will do so because they are to us Christianity.

Look at the pamphlets published by this Association. They go forth like the messengers of God, spreading liberty, holiness, and love. They contain the honest expression of free minds. The convictions of devout hearts on the sublimest themes. The pages of those books may be stereotyped, but the thoughts are not. They are the result of individual research and individual faith derived from the oracles of God, and flowing forth like a fresh sparkling fountain. We may take separate tracts and meet views with which we might not altogether agree, but if we will take them together, we shall find rich treasures of thought, noble illustrations of a fervent, yet catholic spirit, learning without pedantry; spirituality without mysticism. The outpourings of a true holiness, profound in simplicity, and convincing from a perfect accordance with the Word of God, and the deepest wants of the soul. These books are as a spiritual armory filled with heaven-tempered weapons. Is it not our duty to let the public mind have free access to these volumes? If they are read with candor and a spirit of prayerful sincerity, they will pour light over our land and awaken thousands to piety. We have seen their influence among the poor and afflicted, they impart knowledge to the inquiring mind, and the balm of comfort to those who are in sorrow. Would that these books were in the library of every University—of every parish, of every Sunday school, and of every private family. Not simply a few of the disconnected pamphlets, but the twelve volumes, that they might be ready at all times for perusal. Would that the separate tracts could be scattered like seed to every wind. We owe it to ourselves. We owe it to truth. We owe it to God. We should lay these pages before the great mass of the people, we should write, and labor, and pray, and preach, until society is impregnated with Christian truth. We should work for the destitute and the degraded, we should enter the cell of the convict, penetrate the dark hovels of penury, and let these soul-stirring views of God and of Christ, of the soul and salvation be made known. Let the millions understand them and they will love them and through them be brought to God.

We owe it to the truth. Thousands shun the truth, not because they dislike it, but because they misapprehend it. They associate with it false ideas, and shrink not from it, but from the imagination they connect with it. Christianity from its earliest days has labored under this disadvantage. The Jews misapprehended Jesus. Even his disciples were slow to understand the spirituality and greatness of his mission. Old prejudices cling with a tenacious grasp; they shudder at the phantoms of their own creation. Thus many have dark and fearful associations with words which to us are bright with heavenly glory. If they could see them as we see them they would tremble no longer. They denounce, in fact, not our views but their own false ideas. Before John Huss was burned, he was decorated with fantastic garments and surmounted with a pointed cap, all fancifully representing a demon. The multitude shrank aghast from so strange a spectacle, little conscious that they were looking upon a man of God, a noble martyr of holy zeal and unblemished virtue. Thus with fear did they burn his body, and threw, with triumph, his ashes into the Rhine. We owe it to God that the painted cap should be taken off, and truth be seen as she is.

But erroneous impressions are gradually passing away. Men of reflection in all quarters are modifying their views. Words are changing their meaning. New explanations are given to old terms. The literature of the country manifests it. The Theological Seminaries of all denominations manifest it. Individuals are here and there protesting, but they protest in vain. They cry aloud, but their voice is as the voice of one crying in the wilderness. Technical phrases are of little importance if the ideas have slipped out from under them. Narrow words may cover growing thoughts, and the enlarged thoughts will in time find true expression. All that we ask is that the truth as it is in Jesus should be felt in its simplicity, disconnected from the traditions and theories of men. The traditions and theories of men must fall, but truth is indestructible. The principles which we cherish are growing up all around us in silence and in power. Many who know nothing of our books, have derived kindred views from personal reflection, and the oracles of God. Many have the same ideas dimly shining in their minds, and could they but see some of the masterly expositions of our Biblical Critics, some of the profound utterances of our holy men, they would find their own views more brightly reflected, and leap to embrace what until now they had sought in vain;—as the myriad blosoms of spring remain folded during the cold East winds, but burst open at the breath of the sweet South, so there are countless numbers who hold, almost unconsciously, our views, and are silent under the chilling prejudices of party, but who, if they could only feel the warm breath of sympathy and love, would expand, and manifest to the world the beauty of those thoughts, which until now had been slumbering unseen in the depths of their own souls. As far as our principles are true, their progress will be onward. Those who should seek to stop them in their mighty workings would be as Jeremy Taylor has well said, 'Like one who should put his shoulder to the ground to stop an earthquake.' Retarded they may be, but, in their eternal progress, never, never can they be turned back. Sooner might men hope to stay in their courses the flaming constellations of heaven. As far as they are true they are God's, and are destined to enlighten and evangelize the world.

THE LATE ANNUAL MEETING OF THE SUNDAY SCHOOL SOCIETY.

Rev. Mr Fox, of Newburyport, rose and said:

Mr President,—Now that I have risen to address this meeting I am at loss what to say, not account of the want, but on account of the multiplicity of topics which such an occasion might suggest. I am not called upon to defend the Sunday school, for none of its opponents, none who are indifferent to its welfare are here. I do not feel disposed to indulge in enthusiastic eulogy of the Sunday school, for of this it has already received enough and perhaps more than enough, ever since its establishment. I am afraid it has suffered, rather than gained from the too unqualified praises bestowed and promises made by its ardent friends. It is time to take calm, sober views of its nature and office. The Sunday school is now a fixed institution, and our efforts should be mainly put forth to insure its constant improvement.

It is known to you, perhaps, that I have been disposed to regard the Sunday school as a valuable means of doing good. Allow me to state why I esteem it so highly. It is not because I regard it as necessarily a good thing. It may be, in some cases I fear it is, quite otherwise. Where it is the place to bind the fetters of a sectarian creed on young hearts and minds—where its exercises are only the cold recitations of lessons from manuals—where it is not pervaded by a fervent and religious spirit, it is useless, nay worse than useless. But it may be made, in most cases, I trust it is made an agent of no little force in the promotion of uncorrupt Christianity. *We* regard the religious sentiment as a part of man's original constitution: *we* believe that Man's spiritual nature is to be developed like his intellectual nature. In this doctrine I find laid the foundation, on which, as it seems to me, we are bound, by the principles we profess, to build the Sunday school. Our churches are established to educate the religious nature, and should they not make provision to begin that education early? We know how soon the freshness and docility and faith of childhood, are injured by contact with the world. Ought we not then to endeavor to introduce the young, as soon as possible, into the spiritual world, that they may be protected against the delusions of earth? Consistency, I think, obliges us—our idea of Christianity, our philosophy of man obliges us to look upon the Sunday school with favor. It should be found receiving the countenance and generous support of pastor and people in every parish as an ally of great service to the instructions of home and the instructions of the pulpit.

But we want good Sunday schools. How shall we obtain such? I have time to answer this inquiry only in relation to one thing. A friend once delivered an address to the Sunday School Association in my parish, which he began with this assertion—'The teachers are the school.' Including the pastor among the teachers, and that sentence, it seems to me, ought to be engraven on all our hearts, as pointing out the true doctrine in relation to the prosperity of the institution in whose behalf we are assembled. 'The teachers are the school.' As are the teachers, so will be the school; this teachers should remember; they should labor to get a true idea of their work and then execute it. What is that work? The religious education of the young. How is it to be done? By study, by thought, by patient toil. I wish to insist on this. Those who engage in the Sunday school ought to do so, calmly and deliberately and with a determination to make their office permanent; not for a few Sundays or a few months, but, as it were, for life, should they enter upon their Christian work; they should feel, too, that this work is one requiring continued preparation for its faithful discharge. The philosophy of religious culture is not to be learned in a day or understood instinctively. The young spirit is not to be comprehended in a moment. To obtain clear ideas of Christian truth and to communicate those ideas to children, so that they shall hold dominion over their souls and direct their lives, is not to be done without labor. The Sunday school teacher should, therefore, make up his mind to toil—to toil hard and patiently.

In this connection, allow me to say one word in regard to teachers' meetings. I regard them as the normal school of the Sunday school, and as very essential to its welfare. They ought to be frequent and carried on so as to produce mutual improvement. Every teacher should feel as much bound to attend them as to meet his class on Sunday. All the teachers, moreover, should be ready to do their part by a free and ready exchange of their views and the results of their experience, to make them as interesting and useful as possible.

Give me a Sunday school in which the pastor takes a deep interest, and the teachers are studious, constant and punctual, in which the children are visited at their homes, and in which every thing is pervaded by the idea that the regular religious culture of the young, by the communication of Christian truth and endeavors to make the character of Jesus the guide of life—give me such a Sunday school and in it I see an agent of great power working for the regeneration of the world.

My remarks, Mr President, have been extemporaneous, for only a short time since, did I think of speaking. I wish they were more worthy of the occasion, but they may serve at least, as a feeble expression of the interest I feel in the cause we have met to advance.

RECENT PUBLICATIONS.

An Address, delivered before the Mercantile Library Company, of Philadelphia, May 11, 1841. By William E. Channing. Boston: James Munroe & Co. 1841.

We briefly adverted in the last Register to this able and eloquent address, recently delivered by Dr Channing before 'The Mercantile Library Company' of Philadelphia. It abounds with just and independent thought, expressed with the characteristic beauty and felicity of the writer's pen. The leading topic of the Discourse is 'the tendency of the present age in all its movements to universality and diffusion.' And having illustrated this in relation to the uses and tendencies of modern science, he applies the same idea to modern literature. The lovers of poetry and of Wordsworth, will hardly fail of being delighted with such quotations as the following:

'The works of genius of our age breathe a spirit of universal sympathy. The great poet of our times, Wordsworth, one of the few who are to live, has gone to common life, to the feelings of our universal nature, to the obscure and neglected portions of society, for beautiful and touching themes. Nor ought it to be said, that he has shed over these, the charms of his genius; as if in themselves they had nothing grand or lovely. Genius is not a creator, in the sense of fancying or feigning what does not exist. Its distinction is, to discern more of truth than common minds. It sees, under disguises and humble forms, everlasting beauty. This it is the prerogative of Wordsworth to discern and reveal in the ordinary walks of life, in the common human heart. He has revealed the loveliness of the primitive feelings, of the universal affections of the human soul. The grand truth which pervades his poetry is, that the beautiful is not confined to the rare, the new, the distant, to scenery and modes of life open only to the few; but that it is poured forth profusely on the common earth and sky, that it gleams from the loneliest flower, that it lights up the humblest sphere, that the sweetest affections lodge in lowly hearts, that there is sacredness, dignity and loveliness in lives which few eyes rest on, that even in the absence of all intellectual culture, the domestic relations can quietly nourish that disinterestedness, which is the element of all greatness, and without which, Intellectual power is a splendid deformity. Wordsworth is the poet of humanity; he teaches reverence for our universal nature; he breaks down the factitious barriers between human hearts.'

We would gladly quote all that the author says on religion; but we have space only for two short paragraphs.

'I have now viewed the age in its Intellectual aspects. If we look next at its Religious movements, we shall see in these the same tendency to universality. It is more and more understood, that religious truth is every man's property and right; that it is committed to no order of individual, to no priest, minister, student, or sage, to be given or kept back at will; but that every man may, and should seek it for himself; that every man is to see with his own mind, as well as with his own eyes; and that God's Illuminating spirit is alike promised to every honest and humble seeker after truth. This recognition of every man's right of judgment, appears in the teachings of all denominations of Christians. In all, the tone of authority is giving place to that of reason and persuasion. Men of all ranks are more and more addressed, as there

who must weigh and settle for themselves the grandest truths of religion.

The same tendency to universality, is seen in the generous toleration which marks our times, in comparison with the past. Men, in general, cannot now endure to think, that their own narrow church holds all the goodness on the earth. Religion is less and less regarded as a name, a form, a creed, a church, and more and more as the spirit of Christ which works under all forms and all sects. True, much intolerance remains; its separating walls are not fallen; but with a few exceptions, they no longer reach to the clouds. Many of them have crumbled away, till the men whom they sever, can shake hands, and exchange words of fellowship, and recognize in one another's faces the features of brethren.

At the present day the grand truth of religion is more and more brought out; I mean the truth, that God is the Universal Father, that every soul is infinitely precious to him, that he has no favorites, no partial attachments, no respect of persons, that he desires alike the virtue and everlasting good of all. In the city of Penn, I cannot but remember the testimony to this truth, borne by George Fox and his followers, who planted themselves on the grand principle, that God's illuminating spirit is shed on every soul, not only within the bounds of Christendom, but through the whole earth. This universal impartial love of God is manifested to us more and more by science, which reveals to us vast all-pervading laws of nature, administered with no favoritism and designed for the good of all. I know, that this principle is not universally received. Men have always been inclined to frame a local, partial, national or sectarian God, to shut up the Infinite One in some petty enclosure; but at this moment, larger views of God are so far extended, that they illustrate the spirit of the age.'

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Discourse on the National Fast, (May 14, 1841,) observed on occasion of the death of President Harrison. By Charles W. Upham, Pastor of the First Church in Salem, Mass. Published by Request. Boston: Dutton and Wentworth. 1841.

This discourse is not marked by glowing language, by fervid eloquence; but what is better, it is wholly free from exaggerations, and possesses those higher excellences of thought and style which give to productions of this kind a permanent value. On the first page we find a brief passage expressive of a just view of Divine Providence, which was too seldom, we fear, presented in the Sermons delivered on the late mournful occasion:

'It will not be in my power to treat the death of President Harrison as a judgment sent upon this people, which is the point of view in which the peculiar and special nature of a Fast might lead us to consider the event. I have no belief that any particular occurrences can with propriety be singled out in this way, and regarded as judgments, as expressive of the displeasure, as the frowns, of God. All events occurring under His hand are ordered in mercy. All such events in their final issues are mercies.'

Regarding the death of the President, not as a *judgment* upon the nation, in the common meaning of the term, but as an event of a kind Providence, designed to lead to good results, the Preacher, after saying, 'It is for us to prepare ourselves so to contemplate it as to draw forth and experience these good results,' adds:

'It will be my endeavor, therefore, to apply the occasion to a consideration of the death of our late President, as an event in God's providence, and of his life and memory, as designed and adapted to promote such results as may be regarded as the ends aimed at by the providence of God. I shall treat the topic, in other words, in reference to its moral influence and its moral value.'

We have room only for the passage in which the author speaks of the influence of the event on those in the highest official stations:

'The eight preceding Presidents of the United States lived through their entire terms; five of those terms of eight years, and three of four years each. The office had been filled for fifty-two years,—nearly the period of two generations of men,—and by citizens, for the most part, in advanced life, and death had never assailed its incumbent. The consequence was, that the idea of the perpetual imminency of death, of the greatest moral value to those who appreciate it, had, as it were, ceased to be associated with the office in the minds of the people, and perhaps, to some extent of the incumbent for the time being.'

'But the idea of mortality is now at last fastened to the office of President of the United States, as it is to every other human station and condition; and it is to be hoped that it will have its just weight and influence over all, both the people in their elections and the incumbents in their administrations. Especially is it to be hoped, that every future President may constantly act and live under a solemn sense of this truth. The first care of President Harrison, after entering upon his official term, was to procure a Bible, to be a permanent appendage of the executive mansion, and which he caused to be inscribed with these words: 'The President of the United States, from the People of the United States.' The written word of God, in this wise and beautiful conception, was thus to be held up and spread open by the people, before the eyes of their chosen Chief Magistrate, for his daily guidance and instruction. The word of God has now entered that mansion in another form. It has been uttered, to its present and future inmates, in louder and more impressive tones than can be described on the written page. The halls and chambers of that place are echoing the solemn annunciation of man's mortality. Death has asserted his dominion over that, the loftiest summit of human ambition and glory, as well as over all humbler scenes where he has ever been known to hold inexorable sway.

We may perhaps, reasonably indulge the hope, that a serious and lasting impression will be made upon the hearts of our Presidents by this event, and that the executive mansion will ever be sanctified and solemnized, not only by the prayers of its late lamented occupant, but by his death. Under the influence of this feeling, let us hope that his successors will daily seek wisdom from that sacred volume, which, as with his dying hand, he has transmitted to them, and that, when they think, as often they will, of the shortness of the period he was permitted to dwell there, and of their own liability to be likewise summoned at any moment to the Bar of Heaven, may they be led, as conscientiously and devoutly as he did, to discharge their trusts!

It is in this way that we are authorized to hope and to pray that the death of President Harrison may become an invaluable blessing by the impression it will be likely to make upon the minds and hearts of our rulers: upon the people in general, especially upon politicians and aspirants for public honors and lofty station, it will probably have an equally favorable effect.'

THE CONDITION AND WANTS OF THE WEST.

BY A WESTERN MAN.

It is gratifying to know that individuals and churches amongst us feel a deeper interest now than they did a few years ago in the topics to which the following communication relates; but certain it is, nevertheless, that no where and by no one, within the sphere of our knowledge, is sufficient importance attached to the subject of Christian Missions in the West. A vast weight of responsibility rests especially on our own denomination in respect to this matter;—when shall we be duly aware of the duties that devolve upon us, and worthily perform them? The subjoined article, it may please some of our readers to be informed was written not only by a 'Western Man,' but by one who, perceiving the moral and religious wants of the growing communities around him, and feeling his spirit stirred within him to do something towards supplying them, has himself, at the risk of much worldly inconvenience and loss, recently consecrated his powers and life to the work of the gospel ministry in that most interesting section of the country. God bless him in his noble undertaking, and move others to go and do likewise.

In casting a glance at the condition and prospects of that portion of our country which is included in the 'Great Valley' of the West, we discover at once from the fertility of its soil, its facilities of commercial intercourse, and its vast extent, that it is soon to become one of the most wealthy and populous portions of the earth; and that it is destined to be the home of a people who will exert a controlling influence, not only over this continent but over the world.

When we look at the brief history of the settlement of the West, we are filled with astonishment at the lengthened and rapid strides of civilization and improvement. Within ten years, cities and villages have arisen which number their population by thousands, and the din and bustle of business are heard where for ages the Indian had driven the stakes, bent the poles, and peeled the bark for his wigwam, or wandered in solitude.

The tide of emigration is still rolling onward. Soon the Great Valley will be the home of a mighty nation. In less than half a century the character of the West will be the character of the American people. In view of these evident and momentous truths the Christian is led to inquire.—What may, and what *ought* to be done? What is the present character of the people and what are the means and motives of action?

The people of the West are independent, active, persevering, and energetic. They are warm-hearted and liberal. But there is a want of religious feeling and faith. Their great purpose in removing to the fertile plains of the West, differed materially from that which brought the Pilgrim Fathers to the rocky shores of New England. They went to better their outward condition, not to find a place for the free worship of God. Ambition, and the desire of wealth, were generally the motives which induced them to leave the home and friends of childhood, the literary and religious institutions, the churches and green graves of their ancestors.

From the want of regular and suitable religious instruction, the Sabbath has become to many a day of amusement, and habits are thus formed which render the quiet religious observance of it a task, and make it in many places difficult to collect an audience and awaken sufficient interest to sustain public worship. With the ignorance and misconception which prevail with regard to liberal Christianity and the general character of worldliness, and indifference to religion, it is not to be expected that the people of the West will feel a very deep interest in the spread of our views of religious truth.

Something must first be done from abroad to awaken an interest. They must know that Liberal Christianity is worth something, that it is not another name for Infidelity. They must hear what it is from its friends and see what it is in its effects. Missionaries must be supported, and liberal assistance afforded for the erection of houses of worship in suitable places, and books and tracts must be circulated to remove the false impressions which have been made by the misrepresentations of the ignorant and prejudiced.

There are multitudes in the West who know nothing of Christianity as a rational, liberal and elevating faith,—multitudes to whom it has never been exhibited in a form that did not either shock their reason or humanity. Many of these who are now utterly indifferent to religion may be reached by books and tracts; and a deep interest in the subject may be awakened. Our views often come to them as a new revelation of truth from heaven--as life from the grave. And when they first feel the firmer ground of a rational faith, and begin to act upon the high principle of duty from a conviction of the reality of spiritual truth, an earnestness and depth of feeling is evinced by their whole conduct. They have a new purpose of life, new hopes, new aims, and they feel a new and living energy of soul. A tract that costs six cents may thus perhaps be the means of changing their whole character and bringing them from a state of doubt and indifference with regard to religion, to a faith in its reality which they would not exchange for the wealth of an empire. The writer of this article makes the above remarks from personal experience, having himself received the first light of a liberal faith through these means. The trifling sums which are contributed for the spread of truth are scarcely missed by those who give; but those who receive the truth through their liberality are changed in their whole character and destiny, for time and eternity.

The good that may be effected by the circulation of books and tracts and by faithful missionary labor at the present time is of incalculable importance. It is true that there are many discouragements, it is 'the day of small things,'—and those who go there and preach to an audience of fifty in a village of five years old, feel perhaps that they should be better employed in New England with an audience of five hundred. But look forward a few years and the little village of the West will be a city. Its fifty inhabitants will perhaps number as many thousands and the influence of the faithful minister will be increased in a similar proportion.

A principal reason why something should be done immediately is, that a little done now will effect more than twice as much done a few years hence. One missionary established in a village soon after its commencement, will do more to form the character of its inhabitants than three could accomplish in changing that character after the village has become a city. The missionary for the West must be a man of talents and piety. He must also be a man of untiring perseverance and energy, and of unyielding firmness of purpose, one whom no discouragements can dishearten, no difficulties overcome, and no opposition turn aside, one who is nerved with new strength by every opposing obstacle and influence, and is fired with new zeal by every circumstance which reveals the mognitude of the work before him. He must be active, ready to take a part in every thing that is going on for the moral and religious improvement of society; and if nothing of this kind is begun, he must consider that it belongs to him to begin something immediately. He must be ready to seize upon every circumstance and event that may be of service to the cause in which he is engaged, and use it to the best advantage. He must have faith; faith in the people, faith in the power of Christian truth, and faith in its final triumph. Like the people he must look forward and upward, but to a farther and higher goal than earthly pomp and power. Infusing into them the inspiration of his own spirit, he must lead them to aim at and labor for a more glorious consummation than commercial and political ascendency. He must point to the moral greatness and spiritual power through which the people of the Great Valley may yet be the means of giving to the soul of universal humanity a higher impulse, and a better faith. He must also have the spirit of martyrdom. He must be willing to forego the luxuries of life and relinquish the hope of distinction and the ambition of a name. He must be willing that his name should be buried and forgotten beneath the foundations which he lays for the institutions of Christianity. He must be willing to labor in a field where others will enter into his labors and enjoy the rich fruits of his toil. He must go forth in the spirit of an Apostle, not counting his life dear unto himself in comparison with the success of the cause in which he is engaged.

It is said that few such men can be found, and the standard of qualifications must be brought down in order to furnish a supply; the reply is, that the characters of men are formed in a great measure, by the circumstances in which they are placed, and though few may be found who now come up to the standard, it must never be lowered to meet the condition of those who are deficient.

Let those who go to the West as missionaries go with a determination to remain and identify themselves with the cause *for* which and the place *in* which they labor, and they will find themselves gradually rising to the true standard. They will feel an interest, an energy, a faith and self-devotion, which they had hardly ever hoped to attain. Their efforts will soon as far surpass the skill and energy of him who goes only for a few months, as the dexterity and vigor of a man surpasses the weak attempts of childhood. He who gives himself, heart and soul, to his work and determines to fill his sphere of action, the higher its duties, the higher he will rise, and he who is qualified for the office of a Christian minister in New England, may soon acquire in the West, what will fit him for usefulness there.

One motive to action in behalf of the West is sympathy with Christian brethren there, who feel the want of the consolations and joys of religious worship. There are a few who, previous to their settlement in the West, had been accustomed from early childhood to meet with the congregations which the returning Sabbath gathers in the village churches of New England. They remember their friends at the East, and think of their former privileges, and often exclaim—'If our friends in New England could know and feel our religious wants as we do, their abundance would flow westward like a flood, and we should not continue to hunger and thirst for the bread and water of spiritual life.' Sympathy for their destitute condition should move the hearts and hands of those who have hearts to feel, and hands to labor for their brethren and sister, who by privation have been made to feel the value of the ordinances and institutions of Christian worship.

The character and condition of the country present motives which, if duly considered, must also exert an influence on the Christian philanthropist. The West will be a land of abundance and leisure, and the great question arises, how are they to be used? Are they to be devoted to luxury and vice, or to the developement of man's higher nature,—his perfection in wisdom and virtue?

The history of the world teaches a sad lesson concerning the use that has been made of the leisure afforded by a fertile soil and a mild climate. But may we not hope that humanity has made some advance? Is it not possible that a whole community may be so far pervaded with and cultivated by the spirit of Christianity as to be saved from the degradation and ruin which has heretofore resulted from leisure and abundance. The West will present an opportunity for the solution of this important question. The experiment may, it must, it will be made in the Great Valley; and the happiness of millions is suspended on the faithfulness of Christians of the present generation. Whoever is acquainted with the condition of the country sees and knows this truth. The mighty nation of the West is now in the infancy of its being. New States are forming, the large towns and cities of the future are now little villages under the control of a dozen men. Its civil, literary, moral and religious institutions, are now being founded. Every thing is in a plastic state and may be moulded into any form suited to its elements. The germs of gigantic power and greatness are subjected to the direction and control of a few individuals. Those who move the hands and hearts of these individuals, move the destinies of the future millions of the West, and through them of our whole country and perhaps of humanity. If such a power and responsibility will not move the hearts and arouse the energies of Christians, is it possible to conceive of anything that will? Can a disciple of Him, who, though he was rich for our sakes became poor that we through his poverty might be rich, weigh these interests against the interests of sordid selfishness. ? Can a follower of him who laid down his life for the truth doubt whether it is his duty to make any sacrifices to establish that truth among the millions who in less than half a century are to fill the Great Valley and influence the character and condition of the world? Can one who professes that faith which enabled its founder, standing alone in an unbelieving world, to exclaim, 'I thank Thee! O, Father! Lord of heaven and earth! that thou hast hid these things from the wise and prudent and hast revealed them unto babes'—can the disciple who has one spark of the faith of his master doubt whether anything can be done? 'When the Son of man cometh will he find faith on the earth?' What would he say to the doubting spirit that now prevails and the half earnest efforts that are made in behalf of his religion? Is it not time that a truer sense of our obligations and a higher purpose of action should be awakened? Is it not time, if we have it, to manifest that love and zeal which burned in the bosoms of the first converts to the Christian faith?

We too have before us 'a world lying in wickedness' to be converted by the power of that truth which has been committed to us. Through the poverty, suffering and blood of the first followers of Jesus, we have received the gospel of salvation, and shall we count the contribution of a small share of our wealth, the relinquishment of a few luxuries or the experience of a little personal inconvenience, too great a trial of our Christian love and zeal, and too great a sacrifice to be made for the millions who are to receive through us that truth for which the great and good of former ages have poured their blood like water upon the earth!

Christian Brethren, 'Let us not love in word only, but in deed and in truth.' And while our actions manifest the sincerity of our professions we shall have the satisfaction of witnessing the triumph of that religion for which Jesus lived and died, and which alone has power to elevate the soul to that holiness, perfection and happiness for which it was created.

SOUTH BOSTON ORDINATION SERMON.

We said a few words under this head last week. Knowing that the Sermon was to be published, we deemed it proper to postpone further remarks till we could see it in print. It will be issued from the press, we understand, within two or three days.

*** The Editors of the Register desire it to be understood, that they have nothing to do with its Secular Intelligence and Advertisements, these departments of the paper being under the control of others.

SUNDAY SCHOOL SOCIETY.

At a special meeting of the Sunday School Society held on Friday evening last, the resignation of the Rev. A. B. Muzzey as Corresponding Secretary having been received, the Rev. R. C. Waterston was chosen to supply the vacancy.

On motion of R. W. Bayley Esq., it was Voted, That the Society, deeply sensible of the valuable services rendered to it by the Rev. A. B. Muzzey as its Corresponding Secretary for a number of years, tender to him their especial and heartfelt thanks for the able and faithful manner in which he has discharged the duties of that office.

OBITUARY.

RICHARD AUSTIN ESQ.

Departed this life on Tuesday, June 8th, Richard Austin Esq, 48.

Mr Austin was well known and beloved by a large circle of friends. He was active in many important walks of life. As a merchant he was industrious and honorable. As a citizen he was willing at all times to labor for the public good. As a Christian he was devoted to the cause of Christ, unassuming in his manners but conscientious in the highest degree, manifesting his principles by deeds: as well as by words, having his eye upon God more than upon men, and thus bleading in his life real spiritual worth, with acts of generous beneficence. Many know his readiness to aid in works of charity. Those who in this city have made exertions in the holy cause of Temperance must have been impressed by his quiet labors and discreet zeal. In the Bethel Sunday School he was a faithful teacher for seven years, and those who were associated with him in that good work, while they will sorrow that they shall see his face no more, will know that he has gone to a heavenly home.

Such a man cannot have lived in vain. He has departed, but his influence continues, and all who knew him will consider it not only a duty, but a privilege, to cherish his memory. W.

INTELLIGENCE.

The Post Office.—Report of the Postmaster General.—The report of the Postmaster General states that the receipts of that department for the quarter ending 31st of March last, as compared with the corresponding quarter last year, show a falling off of more than six per cent.,—if the same rate of diminution continues through the year, the receipts will be 25 per cent less than last year. The reduction being in the large towns and cities, it is attributed to the facilities opened by railroads for the conveyance of letters by private hands. The receipts at the Boston Post Office have fallen off $13,000 per annum.

The report says:

A considerable saving will be found in the curtailment of service generally, directed by my immediate predecessor, by limiting the transportation of the mails to six trips a week, upon most of the routes throughout the nation. The embarrassed condition of the finances of the Department, if it was to remain unaided by the Government, clearly indicated the propriety of some reduction of service, and the religious sense of the community will certainly approve the feeling that selects the Sabbath as the day on which that service should not be performed. Yet it cannot be denied that this order has borne heavily upon contractors, and in many instances causes great derangement in the transportation of the mails.

Whilst in some sections of our country, this alteration has not only received a cheerful acquiescence, but is warmly approved, there has been great general complaint of its operation, and daily appeals for the old facilities are pressed upon the Department. Without entering upon this subject at large, it is sufficient for my present purpose to state that, as this order purports to have been given to reduce the expenses of the Department, and to aid in bringing them within its receipts, return to the former service, at this time might well be considered as a declaration of my confidence in its ability to sustain the expenditure necessary for such restoration. I have therefore felt it imperative upon me to adhere to this order of curtailment.

The Philadelphia Ledger says: The Presidents, Directors, and Company, of the Bank of the United States, yesterday entered a suit in the District Court against the late President, Nicholas Biddle Esq. The attorneys engaged are Wm Rawle, Thomas J. Wharton, and Ferdinand W. Hubbell, Esquires. It is said that John Cadwallader Esq. the regular solicitor of the Bank, declined participating in the action.

The population of Connecticut is about 310,00—and of this population, in the late census, but *one man* who was a citizen, was found, who could not read and write.

By a statement in the Nantucket Enquirer, we see that during the month of May there arrived in the ports of the United States 34 whalers, bringing oil to the value of *a million and a half of dollars*. The imports have been 1,041,862 gallons sperm, and 880,740 gallons right whale oil.

Exhibition of Paintnigs and Sculpture.—The fifteenth exhibition of Paintings, and the third exhibition of Sculpture, are now opened at the Atheneum Gallery. The lovers of the fine arts will certainly improve the opportunity of examining some of the finest works of the ancient and modern masters.

Boston and Worcester Railroad.—At the annual meeting of the stockholders of the Boston and Worcester Railroad, on Monday, the following gentlemen were re-elected Directors for the ensuing year. Nathan Hale, David Henshaw, Daniel Denny, Eliphalet Williams, Nathaniel Hammond, R. H. Winslow, George Morey, Moses Williams, and Addison Gilmore.—*Post.*

Mark Ams, a truckman, was fined $10 and costs, in the Police Court on Wednesday, for cruelly beating and whipping a team of four horses, in Somerset-street, attached to a tree with a portion of the roots in the ground, and which it was physically impossible for double the force to move.—*Advertiser.*

Yankee Energy.—A few days since a gentleman of this city was standing near the Canal, at Coeymans, when he saw a small yawl boat approaching him, propelled by a lad about 17 years of age. The boat contained also the boy's mother, six sisters, and a small brother. Our friend asked him where he was from and where bound: and was answered in substance as follows: 'We are from Ohio; my father died there, and as we were nearly destitute, mother thought we had better go back to Saybrook, Conn, where we used to live, so we raised money enough to get this boat, and started from Ohio last fall. We came through Lake Erie and got into the Canal, where we were stopped by the ice; and during the winter we hauled our boat up by the side of the Canal, where we remained till the ice broke up. Sometimes we were considerably cold and at times were sick a little, but on the whole we all get along right smart. We shall go down the North River and up the Sound to Saybrook.' During this conversation our friend was walking along the margin of the Canal, our noble Yankee boy being unwilling to lose any time, kept constantly propelling his boat forward, the young brother, a lad of only seven or eight years of age, steering the craft. It was Sunday morning, and the mother and daughters were clad in their Sabbath suits, and engaged in reading. A small furnace was standing on the deck of the boat, and a sail, snugly stowed, was lying fore and aft. The few cooking utensils, bedding, and clothing belonged to this poor family, were securely placed under the deck. Here is an instance of industry and perseverance, which commends itself to the notice of the rising generation—aye, and the present one too. No doubt if this boy lives, he will make a stir in the world; and if we knew his name we would publish it. [*New York Tribune.*

Willis Gaylord Clark.—We have the sad task of recording the death of Willis Gaylord Clark, editor of the Philadelphia Gazette, who expired on Saturday night. Mr. Clark came from the State of New York, and was indebted for his professional success to his own labors. The most remarkable distinction he possessed was his poetical genius—through it he was extensively known and admired. Mr. Clark's disposition was of the most amiable and excellent kind. It may be said that he had no enemy, and only met with attacks from coarse and unworthy sources, against which no character however gentle and deserving can have immunity. Mr. Clark died young. He was in his thirty-second year.—*National Gazette.*

Eight days later from Europe.—The steam ship Columbia, Capt. Judkins, arrived at the wharf in East Boston at a quarter before 9, having made her passage from Liverpool, by way of Halifax, in 12 days and 9 1-2 hours. This is the shortest passage which has yet been made from England to the United States, by any of the steam ships.

She brought 54 passengers from Liverpool, of whom 25 landed at Halifax, where she took on board ten more.

The debates in Parliament had not been brought to any important result.

The announcement of the recommencement of hostilities in China produced some little stagnation in the English funds, but no sensible change of price. The news gave some life to the speculations in Tea.

News had been received from Constantinople to May 7, from Smyrna to the 9th, and from Alexandria to the 6th. The affairs of Egypt, and the arrangement with Mehemet Ali were far from settled. This chief had refused to accede to the conditions that were offered to him. The European consuls had in consequence not returned to Egypt, and had received orders at Constantinople to postpone their return.

The insurrection in Candia continued. The capitan pacha was about to sail from Constantinople with a large naval force to blockade the island.

Important from China.—By extraordinary express despatches have been received from China to the 1st May, bringing intelligence of the capture of the Bogue forts, (30 in number, mounting 800 guns,) and the destruction of all the defences and batteries up to the walls of Canton. On the 18th of March the Union Jack was hoisted on the walls of the British factory.

This intelligence was contained in two despatches from Macao to Calcutta, the first by the Water Witch on the 28th of February, containing the explanation of these extraordinary and eventful proceedings. Keshen, the Imperial Commissioner, had delayed the execution of the treaty concluded with Captain Elliot, to obtain the Emperor's confirmation. Instead of approving, the Emperor has rejected the treaty, and issued four edicts breathing scorn and defiance of the English, delivering Keshen over to the Board of Punishment, (though without depriving him of his command,) divesting the Admiral Kwan Teenpie of his button, sending flying orders for the march of 8,000 of his best troops to defend Canton, 'to subdue and recover the places on the coast,' 'to exterminate and drive out the English,' 'for it is absolutely necessary that the rebellious foreigners must give up their heads, which, with the prisoners, are to be sent to Pekin in cages to undergo the last penalty of the law.'

Before these hostile edicts had appeared, Captain Elliot, confiding in the good faith of Keshen, had sent orders to General Burrell to restore the island of Chusan to the Chinese, and to return with the Bengal Volunteers to Calcutta. This order had been promptly obeyed. Chusan was evacuated on the 25th of February. Three vessels with the volunteers on board had reached Singapore on the 16th of March, but it was expected they would be ordered back to Macao. The others had fortunately put into Hon-Kong for water, and were detained there. Of the 1709 European troops belonging to the 26th and 49th regiments which landed at Chusan in high health, in July last, 190 only were left fit for duty. The British imprisoned by the Chinese at Ningpo had been liberated upon the evacuation of Chusan.

*** The Publisher of the Register has been requested to say, that Dr Lowell did not, as was stated in a former paper, make the Introductory Prayer, at the ordination at East Cambridge.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

MARRIAGES.

In this city, by Rev. Mr Young, Robert Walton, Esq. of St. Andrews, N. B. to Miss Hannah H. Whitney, of Boston.

In this city, June 6, Mr Aaron Lyon, to Miss Elizabeth C. Lane.

In this city, June 9, Mr Luther C. Sanderson, of Boston, to Miss Catharine M. Hammond, of New York.

In this city, June 10, Mr Dayton Lummis, of New York, to Miss Elizabeth A., third daughter of Bela Hunting, Esq., of Boston.

In this city, June 10, by Rev. Mr Robbins, Mr Otis Turner, to Miss Cordelia Munroe.

In this city, June 10, Mr Edward P. Weld, to Miss Abba A., daughter of Samuel Bradlee, Esq.

In Charlestown, by Rev. Mr Ellis, Mr Duncan Bradford, to Miss Eliza Jaques, daughter of Mr Henry Jaques.

In Jamaica Plain, June 10, by Rev. Dr Gray, Mr Joseph Page, of South Reading, to Miss Martha L. Fitch, of Roxbury.

In Beverly, Mr Isaiah Dixon, of Boston, to Miss Fanny W. Cabilwell, of Beverly.

In Lowell, by Rev. Mr Miles, Mr Stephen B. Savage, of Honduras, to Miss Matilda C. Curtis, of Boston.

In Wilmington, Mass., June 8, Mr Joseph Putnam, of Newburyport, to Miss Sarah Hayward, daughter of Samuel Bickom, Esq., of Boston.

In Edgartown, June 6, by Rev. Mr Gannett, Capt. Gustavus A. Baylies, to Miss Jane Arey.

In Northampton, 26th ult. Charles F. Smith. Esq., of Boston, to Miss Eliza Henshaw, youngest daughter of Hon. Issac C. Bates.

In Londonderry, N. H., Mr Charles Spear, of Quincy, Mass., to Miss Elizabeth C. Crowell, of L.

In Northfield, Vt., May 31, Mr John H. Davis, of this city, to Miss Lucy Ann, daughter of Isaac Kinsman, Esq., of N.

In Providence, June 10, Mr Samuel Foster, to Priscilla Smith.

In New York, on Tuesday, June 1, at the Church of the Messiah, by the Rev. Orville Dewey, George W. Ward, to Susan C. Delanne, all of N. Y.

In Philadelphia, June 8, J. Reese Fry, Esq., one of the editors of the National Gazette, to Miss Cornelia, daughter of James Nevens, Esq.

DEATHS.

In this city, June 1, after a long and lingering illness which she bore with Christian faith, Mrs Harriet Chapin, wife of Mason J. Chapin, 28.

In this city, June 8, Ann, daughter of Mr Nathaniel Francis, 26.

In this city, June 10, Mrs Cynthia C. Hatstat, 43.

In this city, June 14, Mr Robert D. C. Merry, of the late firm of Howard & Merry, 45.

In this city, after a short illness, Mrs Susan Powell, wife of Dr John C. Warren.

In Worthington, June 2, Mr Horace T. Blake, 29.

In Westminster, Vt., June 8, Mrs Anna, wife of Hon. Mark Richards, 90.

HARVARD UNIVERSITY.—All persons having books from the Library of the University, are, by law, required to return them before or on Wednesday the 23d instant.

In consequence of the intended removal of the books to Gore Hall, the Library will not be opened for the loan or use of books till the 30th of August.

T. W. HARRIS, *Librarian.*

Cambridge, June 15, 1841.

DR CHANNING'S ADDRESS AT PHILADELPHIA.—An Address delivered before the Mercantile Library Company, of Philadelphia, May 11, 1841, by W. E. Channing.

Just published, for sale by J. MUNROE & CO, 134 Washington street. j 19

DISSERTATIONS *on Hæmorrhages, Dropsy, Rheumatism, Gout, Scrofula, &c.* with a formulary and general index, by Drs. Burrows, Budd, Watson, Schapter, Rowland, Farre, Joy, edited by Alexander Tweedie, M. D. F. R. S., with notes by N. W. Gerhard, M. D. This day published and for sale at TICKNOR'S corner of Washington and School streets. This volume forms the 5th of Library of Practical Medicine. j 19

GREAVES' THOUGHTS ON SPIRITUAL CULTURE.—Spiritual Culture, or Thoughts Addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves, from the London edition.

Published by JOSEPH DOWE, 22 Court street. j 19

LA TROBE'S SCRIPTURE ILLUSTRATIONS.—Scripture Illustrations; being a series of engravings on steel and wood, illustrative of the Geography and Topography of the Bible, and demonstrating the truth of the Scriptures from the face of nature, and the remains of the works of Man with two hundred illustrations. London.

For sale by J. MUNROE & CO., 134 Washington street. j 19

NEW BOOKS.—Dissertations on Hœmorrhages, Dropsy, Rheumatism, Gout, Scrofula, &c, being vol. 5, Tweedie's Library of Medicine, 8vo.

Family Secrets, or hints to those who would make home happy, by Mrs Ellis—25 cts.

Lives of the Queens of England, from the Norman Conquest, by Agnes Strickland, 2vols

The Queen of Flowers, or Memoirs of the Rose, with colored plates, 18mo.

Guy Fawkes, a Historical Romance, by W. H. Ainsworth, 8vo.

The Looking Glass for the Mind; or Intellectual Mirror, being an elegant collection, of the most delightful little stories and interesting tales, chiefly translated from that much admired work l'Ami des Enfans, with numerous wood's cuts, 18mo.

Early Friendships, by Mr Copley 18 mo.

Just published, for sale by JAMES MUNROE & CO, 134 Washington street. j 19

CIRCULAR POINTED PEN,—Writing Fluid &c. &c. This pen is believed to be the best now in use, containing all the elastic qualities of the quill.

For sale by JOSEPH DOWE 22 Court st. j 19

LINDLEY'S BOTANICAL WORKS.—The Theory of Horticulture or an Exposition of the Physiological principles on which the Operations of Gardening are conducted, 1 vol, 8vo, with numerous illustrations on wood.

School Botany, or an Explanation of the Characters and Differences of the Principal natural classes and orders of Plants, belonging to the Flora of Europe, in the Botanical Classification of De Candolle.

Introduction to Botany—2d edition, with corrections and considerable additions, 1 vol, 8vo—numerous plates and wood cuts.

A Natural System of Botany, or a Systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom together with the uses of the most Important Species in Medicine, the Arts, &c.—2d edition, with numerous additions and corrections, and a complete List of Genera, with their Synonyme, 1 vol. 8vo.

Guide to the Orchard and Kitchen Garden, by G. Lindley, C. M H S.—edited by J. Lindley, Ph. D. F. R. S. &c.—1 vol, 8vo. for sale by CHAS. C. LITTLE & JAS. BROWN, Booksellers, 112 Washington street. j 19

LORD MAHON'S HISTORY OF ENGLAND.—Second Edition—History of England from the peace of Utrecht to the peace of Aix La-Chapelle, by Lord Mahon—3 vols Second Edition, revised—For sale by LITTLE & BROWN, 112 Washington street. j 19

DR. WAYLAND'S WORKS.

THE Elements of Moral Science: By Francis Wayland, D. D., President of Brown University, and Professor of Moral Philosophy. Sixteenth edition.

This work has been extensively and favorably reviewed in the leading periodicals of the day, and has already been adopted as a class book in most of the collegiate, theological and academical institutions of the country. The best proof of its merits is the unexampled sale of the work—*sixteen thousand copies* having been disposed of within five years of its first publication, and the demand constantly increasing.

Also an Abridgement of this Work, for the use of schools and academies: By the Author. *Thirteen thousand copies* of this work have been sold, and it is daily increasing in circulation. The publishers would respectfully invite the attention of Teachers and School Committees to this valuable work. It has received the unqualified approbation of all who have examined it; and is believed admirably adapted to exert a wholesome influence on the minds of the young; such an influence as will be likely to lead them to the formation of correct moral principles.

The Elements of Political Economy: By F. Wayland, D.D. Third edition. This work is adopted as a text book in many of our principal colleges, and has an extensive sale.

The same work abridged, and adapted to the use of schools and academies.

[Extract from the Preface]

The success which has attended the abridgement of 'The Elements of Moral Science,' has induced the author to prepare the following abridgement of the 'Elements of Political Economy.' In this case, as in the other, the work has been re-written, and an attempt has been made to adapt it to the attainments of youth.

[From the Boston Recorder.]

The original work of the author, on Political Economy, has already been noticed on our pages. And the present abridgement stands in no need of a recommendation from us. We may be permitted, however, to say, that both the rising and risen generations are deeply indebted to Dr. Wayland for the skill and power he has put forth to bring a highly important subject distinctly before them, within so narrow limits. Though 'abridged for the use of academies,' it deserves to be introduced into every private family, and to be studied by every man who has an interest in the wealth and prosperity of his country. It is a subject little understood, even practically, by thousands, and still less understood theoretically. And because not better understood, great ignorance prevails in regard to the measures of government; and large portions even of the published discussions of our grave senators and mighty men in debate, fall on the ground like water, not to be gathered up. It is to be hoped that this will form a class book, and be faithfully studied in our academies; and that it will find its way into every family library; not there to be shut up unread, but to afford material for thought and discussion in the family circle. It is fitted to enlarge the mind, to purify the judgment, to correct erroneous popular impressions, and assist every man in forming opinions of public measures, which will abide the test of time and experience.

Copies of any of the above works furnished gratis to Teachers and School Committees for examination, on application to the publishers, GOULD, KENDALL & LINCOLN, No. 59 Washington street. j 19

EMERSON'S GEOGRAPHY & HISTORY.—This day received at TICKNOR'S, from the publishers, Hogan & Thompson, Philadelphia, a supply of Mr Frederick Emerson's new book for schools, viz:—Outlines of Geography and History, by Frederick Emerson.

The work is intended for schools, and combines Geography and History, presenting to the learner a concise view of the World. Each of these branches of knowledge are made to elucidate each other. Their natural relation is obvious, and the bringing them into intimate connection in school studies is a desideratum long felt by instructers. j 19

TO TRAVELLERS.—This day received, and for sale at TICKNOR'S, corner of Washington and School streets,

The Traveller's Guide through the Middle and Northern States, and the provinces of Canada, by G. M. Davidson, 8th edition, containing a map. Also, for sale as above. *Bowen's Picture of Boston*, of the citizen's and stranger's Guide to the Metropolis of Massachusetts, and its environs, to which is affixed the annals of Boston, embellished with engravings, 3d edtion; and the *Picturesque Pocket Companion* or Visiter's Guide through Mt. Auburn, illustrated with upwards of 60 engravings on Wood. j 19

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for June.

The Death of the President of the United States—A Sermon; by Rev. F. A. Farley.
The Convert of Athens.
Naturalism and Supernaturalism.
Spring.
Notices of Rev. Ezekiel L. Bascom.
My Centre Table—Third Sitting.
The Example of Christ.

Notices of Books.—Channing's Discourse on Tuckerman; Ingersoll's Sermon on the Death of Christ; Frothingham's Sermon on the Solemn Week; Putnam's, Whitney's, Peabody's, Lamson's, Hall's and Furness' Discourses on occasion of the Death of President Harrison; Sedgwick's Stories for Young Persons.

Intelligence—Ordination at Norton, Ms.; Ordination at South Boston; Dudleian Lecture; Book and Pamphlet Society; Massachusetts Bible Society; American Peace Society; American Unitarian Association; Berry Street Conference; The Collation; Sunday School Society; Convention of Congregational Ministers; Evangelical Missionary Society; Society for Propagating the Gospel; Meeting on Thursday evening.

The unusual size of the present number will account for the delay in its publication. Besides the Index and Contents of the volume which closes with this number, eight extra pages are given, in order to present a full record of the meetings held during the anniversary week in which the reader may be presumed to feel the most interest. We think our subscribers will hardly complain of the delay, when they consider the additional labor and expense to which in consequence we have subjected ourselves.

WILLIAM CROSBY & CO.
118 Washington st.
j12

POETRY.

For the Register and Observer.

There were voices heard in Rama,
Lamentation, grief, and woe;
Rachel weeping for her children,
Comfort she refused to know.

See, the tyrant's bloody minions
Neither rank nor beauty spare;
Fear and anguish rend each bosom,
Shrieks of terror fill the air.

Mourning parents! no proud Herod
Sends his cruel mandate here;
No rude hands assail your darling:
Oh then, banish every fear.

'Tis the Savior, gently speaking,
Calls your children;—they are his;
'Suffer them,' he says, 'to enter,
For of such my kingdom is.'

Hand in hand to pass to heaven,
Oh, how happy is their lot!
Living, lovely and united,
And in death divided not.

With their school-mates and companions
To their teachers here below
Side by side they watched together;—
Angels are their teachers now.

Parents, whom the Lord has chastened
But whose hand withheld the dart,
Take the blessings he returns you;
Take them with a thankful heart.

Ye, from whom the Lord has taken
Lives still dearer than your own,
Pray, with heart-felt resignation,
'Not my will, but thine be done!'

Many are the habitations
Desolate and childless made;
Lord, we ask in deep submission,
Here let thy strong arm be stayed.

Northborough, July 12, 1839.

FLOWERS.

Your voiceless lips, oh flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Suggesting to our fancy numerous teachers
From loneliest nook.

'Neath cloistered boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most catholic and solemn
Which God hath planned.

To that cathedral, boundless as our wonder,
Those quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky.

There amid solitude and shade I wander
Through the green aisle, and stretched upon the sod,
Awed by the silence, reverently ponder
The ways of God.

ON THE DEATH OF A LITTLE CHILD.

Withdrawn in love from earthly pain,
And every evil passion's power;
Borne from the world ere sin could stain
Or sorrow blight the opening flower;
How sweet to think the cherub fair,
That so on earth absorbed our love,
Transplanted by an angel's care,
Blooms in the Paradise above!

And shall we meet him in the sky,
So loved and so lamented here?
And shall we greet again on high
The face and form on earth so dear?
Then let us calmly wait the day,
The glorious day of heavenly bliss;
Joy cannot speed nor sorrow stay
The hour that brings a boon like this.

MISCELLANEOUS.

For the Register and Observer.

ADDRESS TO THE BULFINCH ST. SABBATH SCHOOL, OCCASIONED BY THE DEATH OF MR. WADLEIGH, ONE OF THE TEACHERS.

May 30, 1841.

We have met to day under circumstances of a peculiarly solemn and interesting nature. God has visited our little company, and while sorrow has veiled many a face, and tears of affection have flowed from many an eye, faith in Jesus and in the religion of his gospel, gives us consolation, and, may I not add, joy. A brother has been taken from us. A few months ago, when the withered and yellow leaves were falling from the trees, when the cold storms of winter had begun to prevail; Sunday after Sunday we assembled within these walls, and, while we rejoiced in the blessings by which we were then surrounded, we were looking forward with bright anticipations to the future.

There was one among us, whose quiet and unassuming demeanor, deep seriousness, faithful and punctual attendance to duty, gained our respect, and whose earnestness and warmth of heart called forth our sympathy and love. We feel yet the cordial pressure of the hand with which he greeted us, we see him retiring to his class and clustering his little ones around him. His heart seemed to be placed upon them, and at the time I was impressed with his devotion to them.

At that time, his prospect in the world was as good as that of any of us. He had escaped the dangers, the trials, the temptations of childhood; the seductions to which youth is often exposed had not led him astray; he had just arrived at that period of life when the character usually is confirmed, when a young man must take a stand, either on the side of religion and virtue, or suffer lower objects to engross his mind. It is gratifying to think, that he chose the former, that he advocated the religion of the Bible before the school, and evinced the sincerity of his words, by the integrity, the elevation and the goodness of his character, as displayed in his daily conduct. Yet the course which he adopted, bound to him more closely the hearts of his friends, and awakened high hopes in the minds of those who knew him. A life of usefulness and happiness seemed opening before him; the vigor and buoyancy of youth, the consciousness of virtue, the esteem and confidence of his employers, all conspired to clothe the prospect before him in bright colors. But his heavenly Father had ordered it otherwise. Before the snows of winter had left the ground, he was prostrated by an insidious disease, and now amid the flowers of spring, when the earth is clothed in new beauty, when the air is fragrant with perfume, and the voice of gladness and joy is heard through all the land, our brother has been committed to the dark and silent tomb, and the bright things of this world, the manifestations of his Father's goodness, here below, will affect him no more. I saw his pale remains committed to the earth,—I thought of the strong ties that were severed, of the high hopes that were blasted, of the void created in the hearts of many, and a shadow came over my mind. But it was only a shadow—other thoughts were awakened; though the cold and lifeless body was now before me, the spirit that inhabited it was not there, it had gone to God its Creator, it had entered upon a life that shall never end. The falling leaf and fading year are often considered as in peculiar harmony with death, but to my mind the glory, the life and joy of the brightest day of spring are more in harmony with the departure of our brother. We believe that he has entered upon joys that the world knows not of, that his spirit has gone to his Father in heaven, that he has joined the company of the good, where death shall have no power over him, where he may enter the great Sabbath school in Heaven of which Christ is the teacher, who will lead him into all truth. Is not the entrance into such a state fitted to excite pleasant emotions, and to incite us to cherish such a spirit as shall enable us when we are called away, to look forward with hope and joy? Let the good go from the earth, where all is pure and beautiful, like their own hearts,—we would commit them to God who gave them to us, and thank him that he has spared them so long. Let us connect with the grave the life which is beyond, and if we are true to our faith, it will lose its sting, and appear to us but the introduction to eternal life.

We cannot see into Men's hearts as God does, but with respect to our brother, we have good reason to believe, that he reposed with humble trust in God. In the general lesson, which he gave the school a few months since, before he was attacked by disease, he manifested a true religious spirit and urged upon us strongly the claims of the Bible and the living of a religious and virtuous life. When I have visited him during his sickness he has spoken with calmness and confidence, and has appeared resigned to whatever God should see fit to bring upon him. A few hours before his death he expressed his trust in God, and the happiness that religion afforded him, and requested to be remembered to the Sabbath School. That faith, which gave him peace in life, which sustained him till the hour of death, we trust, has now rendered him worthy of the favor of God, and is lost in the realities of heaven.

One of the distinguishing traits of his character, was his kindness to his mother. He was a good son, and in his filial duties carried out the spirit of the religion of Jesus.—In the Sabbath school his example is well worthy of imitation. He was generally, (I know not but I may say always) in the school sometime before the school commenced, and was found with his class, to which he seemed much devoted.

Such is a brief notice of our departed brother. He did us good in his life—may his death not be unprofitable to our souls. Our friends and associates leave us, never to return. Death is frequently making inroads on our little band. Who will be called next we know not. It may be one of these little ones, to whom the scenes of the world are almost untired, it may be one of us who have but lately engaged in the serious duties of life, it may be one who has been long engaged in fitting the young for heaven. In my short experience in Sabbath school instruction, all who have been taken, have been younger than myself, and all, except in the present instance, have been cut down suddenly by violent disease. We must, therefore, feel the importance of doing what we would do now, of acquiring the true spirit, of discharging the duties which religion requires, while our lives are yet spared.

I have during the past week been particularly affected by meeting children of our school in my walks in the city. As I have passed through the streets, little girls have come up to me and taken my hand, informing me that they were members of our school. This was very pleasing, and for which I feel very grateful; but it suggested to my mind the future. It led me to reflect on that meeting, which we anticipate in Heaven, when we hope all, both teachers and scholars, shall meet never more to part; when that teacher who has been faithful in feeding the lambs of Christ, shall receive them, one after another, saved from sin and prepared to enter into the rest promised to the good. As our friends are taken from us we shall feel that the tie which binds us to earth is weakened,—soon shall we all meet beyond the grave; may we so live, that we may meet in joy, enabled to look back upon lives spent in the service of God, and prepared to enter into more intimate communion with Him in heaven.

The lesson which this early departure of our brother has taught us, is, indeed, a solemn one, and should be brought home closely to each of our hearts. Our prospect of life is no more certain than his was. At any hour we may be called away. He who gave us life only knows when. Are we prepared for that event, have we devoted ourselves to God, have we received him to reign in our souls? Have we that living faith, that childlike confidence, which will enable us to stand on the brink of the grave, to bid adieu to all things of earth, and look forward with joyful anticipation to the life to come? Should we tremble as the gates of death were opening before us, and eternity was unfolded to view, feeling that our souls were not in harmony with God, or should we fly with joy to meet him and long to enter into more intimate communion with him? Let us examine ourselves, and see what our true state is. Death is everywhere busy around us, in a few short years, perhaps days, our turn will come, and may it find us watching. May we by holy communion with our own hearts, by frequent, fervent prayer to God, by the diligent study of his word, by virtuous and useful lives, have Christ formed within us, and fit ourselves for a glorious eternity with him in heaven. Such is our prospect. It lies with us whether we choose the way that leads to eternal life, or to spiritual death. Let us profit by this lesson, which has been presented, give up our souls entirely to God, and bring our whole nature into subjection to his will.

For the Register and Observer.

'O, reader, hadst thou in thy mind,
Such stores as silent thought can bring,
O gentle reader, thou wouldst find,
A tale in every thing.'

'A tale in every thing,' said Helen Locke, repeating the last words of the quotation, as she laid down the paper. I wonder if mother can prove that, she proves almost everything to me, I'll test her, for I'll call upon her for a tale about that beautiful cottage, just in front of that beechen swell, that she admired so much yesterday, as we were coming from Hampton.' The request was accordingly preferred, and from the stores of silent thought, buried in that mother's mind, was exhumed the following.

ALICE MINOR.

Ten years since, there was a blissful death in that Hampton cottage that we passed yesterday. And as example teaches more powerfully than precept, it produced a favorable result upon all who witnessed it, for it was known to have been wrought from a purified heart, and from a mind that had been lit by wisdom's lamp, that through life had pursued the best end through the best means. No wonder, then, that the past was absorbed by the present; that the glory of Alice Minor's death eclipsed the remembrance of her former greatness—goodness, we should have said, for if greatness is not goodness, then was Alice Minor never great. There had been a vigor in Alice Minor's culture of goodness, that few possess; and it accounts for the means she used to advance it. It was that that reared the neat cottage, and made it, like unto Nature, tasteful, adorning it with trelliced columns, and with shady walks. It was that that reared the neat arbors, with their overhanging vines, that cultured fruits, flowers and berries, that adjusted balancing boards, reared swings, provided hoops, jumping ropes, &c., and it was that that laid open all these gratifications to the youth of the village, and that produced the delight of weariness in her many efforts to advance their interests. To the command—'Feed my lambs'—was consecrated the strength of her days. And beautifully did she fulfil it, as we may learn from a letter written by a lady, a stranger in Hampton, to a friend in this city. It was as follows.—'In one of my early walks, I chanced to pass near the cottage of Alice Minor. I had heard much of her self-sacrificing goodness, I had seen much of its effects in the moral purity of the children about here, so I determined to make myself acquainted with her method of teaching. This, I found to consist in opportunities zealously embraced, and reasonably improved. I approached the cottage, and entering the unlatched gate, was guided by the incense of youthful voices to the sunny slope of a beechen swell just back of the cottage. There, they were hymning their morning song of praise. As I approached, they knelt to pray, to pray with an interest that would have put to the blush the listlessness of our own Sabbath school scholars, after which they retired to their own homes. A gentle hint from me, produced an invitation from Miss Minor, that I would pass the week with her. I did so, and was instructed in her devotion to her calling. I learned that all the youth of the village were made welcome to her cottage and its adjoining grounds at all hours of the day. Nor was it forbidden them to pluck berries or fruits, and yet, they were safe as though a mastiff were at each bush. In wintry or stormy weather the cottage hall is their rendezvous, and a joyous it is to look in upon them, as they are propounding questions to each other from the historical cards with which they are furnished, viewing prints, reading aloud, drawing, embroidering, singing, taking lessons of Miss Minor upon her piano, mending or making for their own fireside, studying their daily lessons, or reading scraps like these, that are pasted among a multitudinous mass of matter upon the cottage walls. Nothing can need a lie. A fault that needs it most becomes two thereby.'—'When thou dost tell another's jest, therein omit the oath, which true wit cannot need; pick out of tales the mirth, but not the sin; he pares his apple that will cleanly feed.'—'Intellectual culture consists in accumulating information and in building up a force of thought, which may be turned at will, on any subject on which we are called to pass judgment.'—'I am not come to be ministered unto but to minister.'—'Regeneration is a voluntary change of moral action.'—'The soul is active, not passive in the process of spiritual renovation.'—'Christ came into the world to establish the empire of truth and duty in the souls of men.'—The children cultivate an acquaintance with the biographies and works of good men. They are incited to this by such quotations as these, that I cry your patience and pardon for quoting. 'Sir Thomas Brown ennobles and consecrates every thing he touches. He makes us feel that magnitude is not essential to venerableness, for in his works, things which before appeared insignificant, impress us with an awful grandeur. He requires not a vast or gigantic object to stir and affect him. He perceives the high attributes of the smallest things—the antiquity and the consecration which they share with the mightiest—and renders an urn or a pyramid equal to the mind. His power, like that of death, levels distinctions, for he looks into the souls of things, instead of contemplating merely their external forms,'—Another, in relation to the Pastor of Waldbach. 'The secular benefits which attended the ministry of this excellent man, and the reputation which followed it, were but the incidental consequences of his sacrifices and toils. They did not prompt them. It was his zeal for his religion, and his desire to make men partakers of its blessings, which incited him. And that man altogether deceives himself, who fancies that any inferior power to this religious principle is able to create that disinterestedness of spirit, that abandonment of self, that readiness to spend and be spent, which ought to mark the Christian minister, and without which his service will be a burden to him. It is this principle of religion, inwrought into the character, actuating the whole life, which alone can originate and support a continued, patient, self-sacrificing philanthropy, proof against discouragement, fatigue and disgust, and happy in proportion to its toils. Such love to man can grow only from love to God. It belongs to men, who, like Oberlin, live for heaven more than for earth, in whose estimation the spiritual life is the only life, whose ambition is to be like Christ going about to do good, and to help in building up the purity and bliss of his kingdom.'—'A little wrong done to another, is a great injury done to ourselves.'—'Where there is no tale bearer the strife ceaseth.'—'He that hasteth to get rich falleth into a snare.'—I have quoted at random, and will not leave you to imagine that these are culled choicely but because of their brevity. Poetry in abundance is there mingled with maps and prints.—The children's epistolary style improves daily, for they are induced to write much, induced by being rendered sensible that it is for their improvement; and thus sensible it becomes a pleasure, a real pleasure, embittered by none of those unholy feelings that are produced by improvement from rewards. Miss Minor understands what many lose sight of, that the intellect must not be cultivated at the expense of the affections and the moral nature; consequently, she aims to keep the balance good by harmoniously bringing out all the organs. The brother and sisterhood which she encourages and offers them opportunities to maintain is an assistance to her in this work. Selfishness cannot exist with her, for the constant calls upon the benevolent feelings would suppress the contraction were there no stronger inducement to operate. But I must explain or you will think I am describing a salaried teacher. Miss Minor's sole reward for what she does is received in the consciousness of fulfilling her master's command, 'feed my lambs,' which she conceives to be her mission, judging none better fitted to fulfil it, than one who has no relatives to require her services. She has no friends, I understand, nothing but the cottage and its grounds, the taxes upon which she pays by the sale of fancy work, devoting the sale of such portions of her fruit as she does not bestow upon the children or invalids of the neighborhood to the purchase of things needful for them or herself. They have their common schools in Hampton, but many of the parents neglect to send their children, feeling that the advantages that they receive from Miss Minor's interest in them supersedes the necessity. Besides, they have an objection to the schools, their government being physical force, Miss Minor's, the authority of reason and of love. Parents are never at a loss to find their children here, for if they are not with them they have but to send to the cottage and they are forthcoming at once. It is said to be home wherever the heart is, wherever its loved ones dwell, consequently Miss Minor's cottage is the Hampton home, and is as well localized in the parents' hearts as is their own home. Every child has a birthday celebration there, and of course the parents of that child cannot be absent then. But they are admonished that their celebrations there are drawing to a close, for she, their blessed minister of love, is ripening for a home above. She has made friends of her mammon of unrighteousness, and now waits but the pressing of that seal that consumption long since set, to admit her to enlarged capacities and to greater usefulness among the family of man, that has, and is to journey on to the home of God. Among the redeemed, she will recognize some who will be as jewels in her crown, for of the Hamptonians who have fallen asleep, some of them have been indebted to her for the knowledge of the faith that has renewed them.'—I quote from a second letter.—'Whilst, (says the same writer) many a soul is still striving to solve in Christ, the dark mysteries of its present being, Miss Minor's, peacefully, hopefully, beautifully and spiritually, has glided into one of the many mansions prepared for those who love their Lord. She was lying upon the sofa reading Hunt's Aben-Ben-Adhem and the Angel to the children, and had proceeded but as far as—'I pray thee, then, write me for one that loves his fellow men'—when the angel of the Lord stayed his hand to lead her to the better land. She handed the unfinished poem to one of the boys, with directions for him on the morrow, to paste it upon the hall, received from a little girl, who was just entering, a bunch of hyacinths and violets, twined them in her hair, and then told them that she was going home, home to the bosom of her Father and her God, and that if they would follow her, they too, must love their fellow men. For love, the lamp that God has lit, the soul to heavenly bliss will admit.

She then closed her eyes, folded her hands, and in five minutes time her breath, like the dew upon the rose, was exhaled. She was placed in the coffin in the garments in which she had died, and as the children took a last look of her at the grave, it seemed to them that she needed but to be lying on the sofa with her head pillowed upon her hand to have been sleeping. So strong was this feeling, that the youngest of the little girls attempted to adjust a ringlet that had become entangled in the ruff that edged her loose morning wrapper, and to the rebuke of her father, she replied,—'Why, she always loves to have me fix her.'—She has bequeathed her cottage to a pious woman that lived with her, thinking she would carry out her views, and she will, in a measure, but not with her effect, for she lacks vigor. The parents of the village have erected a neat tablet to Miss Minor's memory bearing the simple inscription,—'Thou hast left us, thy memory never.'

Scattered by the hand of her loved band,
Oft o'er her grave fresh flowrets wave,
Nor will their tribute fail till memory pales,
Of her who taught till she was sought,
By the God she had loved to dwell above.

CATHLIN.

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the Colony of Plymouth from 1602 to 1625—now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young.

This work is a prior document to Morton's New England's Memorial, and constitutes the beginning and foundation of our history. It contains a detailed narrative of the rise of the Pilgrims in England in 1602, their persecutions there, their difficult and perilous escape into Holland in 1608, their residence in that country during twelve years, the causes which led to their emigration to America, and a minute journal of events for three years after their landing at Cape Cod and settlement at Plymouth.

It makes an octavo volume of 520 pages, and is embellished by an engraving, on steel, of Governor Edward Winslow, from an original portrait painted in 1651, by maps of Plymouth harbor and Cape Cod, and by other illustrations. This day published by LITTLE & BROWN, 112 Washington street. june 12

EMERSON'S GEOGRAPHY & HISTORY.—This day received at TICKNOR'S, from the publishers, Hogan & Thompson, Philadelphia, a supply of Mr Frederick Emerson's new book for schools, viz:—Outlines of Geography and History, by Frederick Emerson.

The work is intended for schools, and combines Geography and History, presenting to the learner a concise view of the World. Each of these branches of knowledge is made to elucidate each other. Their natural relation is obvious, and bringing them into intimate connection in school studies is a desideratum long felt by instructers. j 12

VALUABLE ENGLISH BOOKS, *per late steamers*.—Anatomical Studies of the Pores and Muscles, for the use of artists, from drawings by the late John Flaxman, Esq. engraved by Henry Landseer, Esq. with two additional plates, and explanatory notes by Wm Robinson; The Seven Ages of Shakspeare, beautifully illustrated, Ure's Dictionary of arts, manufactures and mines, a clear exposition of their principles and practice, with 1240 engravings on wood; Andral's Clinique Medicale, or reports of medical cases condensed and translated; Curtis on Manhood; Ryan's Philosophy of Marriage; Ægis of Life; Van Butchell on Vistula; Henderson's Isaiah; Moore's works, new ed. vol 7; Currie's Principles and Practice of Homœopathy; Researches on the pathology and treatment of some of the most important diseases of Women, by Robt Lee, M. D. FRS; Demonstrations of Anatomy, being a guide to the dissection of the human body, by George Viner Ellis. For sale at TICKNOR'S, corner of Washington and School streets. j 12

MISS MARTINEAU'S NEW WORK.—Tales for the People and their Children, The Letterwat Home by Harriet Martineau, just published; for sale by JAMES MUNROE & CO. 134 Washington street. m 29

BEAN'S ADVICE.—Clergymen and others will find this instructive and useful work, at the usual low price, at the Office of the Christian Register. m 1

SABBATH SCHOOL DEPOSITORY

WILLIAM CROSBY & CO., No. 118 Washington street, second store north of Water street, keep constantly for sale a general assortment of Books for Sabbath Schools, to which they would ask the attention of those wishing to replenish their Libraries.

Since the last 'Anniversary Week,' the subscribers have made additions to their stock, of nearly all the books suited to the purpose which have been published. The following list comprises a part of their assortment.

Whitman's Sunday School	Providence Illustrated
Helps to young Christians	Sparks's Washington
Week Day Religion	Parley's Wonders
Memoir of B. Whitman	Pictorial Bible
Young Man's Assistant	Stories and Rhymes
Young Lady's Aid	Book of Rhymes
Mozzey's Young Maiden	Spring—Summer—Autumn—Winter
Young Man's Friend	Law among the Birds
Sunday School Guide	Alice Bradford
Moral Teacher	Bible Illustrations
Abbot's Young Christian	Biography of Buckminster
Jonas's Stories	Gallaudets Natural Theology
Jonas a Judge	Nichols's Natural Theology
Mother at Home	Paley's Natural Theology
Child at Home	Child's Duties
Family at Home	Juvenile Budget Opened
Rollo Books, complete in 10 vols	Choice Emblems
Way to do Good	Pleasing Moralist
Path of Peace	The Evergreen
School Boy	Life's Lessons
School Girl	Live and Let Live
Caleb in Town	Life of Howard
Caleb in the Country	Life of St. Paul
Miss Sedgwick's	Life of Peter
Love Token	Life of Daniel
Live and Let Live	Life of Elijah
Rich Poor Man and Poor Rich Man	Life of Elisha
Stories for Young Persons	Lives of the Apostles
Home	Lives of the Patriarchs
Channing's Life and Character of Dr Tuckerman	Innocent Poetry
Mary Howitt's	Calendar of Nature
Strive and Thrive	Transplanted Flowers
Hope on! Hope ever!	Bible Stories
Sowing and Reaping	Duties of Young Men
Who shall be Greatest?	Ellen Clifford
Birds and Flowers	Charles Clifford
Sunday School Library—	Village Poems
A Gift from my Teachers	Little Truths
Pathway of the Savior	Our Savior's Days
My Guiding Star	Lark's Nest
Sacred Allegories	Moral Teacher
Hawthorne's Tales—	Parley's Tales
Grandfather's Chair	Bible Cyclopedia
Famous Old People	Pictures and Stories
The Liberty Tree	Pleasing Stories
The Well Bred Boy	Poor Rich Man and Rich Poor Man
The Well Bred Girl	Early Rising
One Eyed Dick	Simple Truths
Fox's Ministry of Christ	Curious Antiquities
True Stories from History	Hedge of Thorns
Chapin's Discourses	Book for the Sabbath
Miss Sedgwick's Stories	Life of Bacon
Merchant's Widow	Parent's Friend
Greenwood's Sermons	Procrastination
Memoirs of Bowditch	Looking Glass for the Mind
Life and Times of Luther	Dew of Israel
Life and Times of Cranmer	Past Days
Bancroft's History, abridged	Lines of Foreigners
Burnap's Lectures to Young Men	Brooklyn Swamp
The Annualette	Mountain Cottage
Youth's Keepsake	The Seasons
Traditions of Palestine	Falsehood and Truth
Visit to the Country	Eliza Thornton
The Young Maiden	Elnathan
Charlie's Discoveries	Memoir of J. Jackson jr
Merchant's Daughter	Henry Milner
Blind Alice	Children's Companion
Crabbe's Short Tales	Merry's Annual
Paul Preston's Adventures	Parley's Tales
Life of Father Mathew	Bible Cyclopedia
Alda the Captive	Curiosities
Woman's Mission	Bible Stories
Youth's Sketch Book	Europe—Asia—Africa
Rollo's Travels	Greece—America
Rollo's Correspondence	Islands—Rome &c &c
Bridgewater Treatises, cheap edition, containing Bell on the Hand; Chalmers on the Power, Wisdom and Goodness of God; Whewell's Astronomy; Herschell's Natural Philosophy	Todd's Student's Manual
	Lecture's to Children
	Truth made Simple
	Simple Sketches
	Evils of Great Cities
	Rocky Island
	Ann, or Triumph of Truth
	Glimpses of the Past
	Pastor's Daughter
	Wonders of Nature
Interesting Stories	Heroines of Sacred History
Hints to Sunday School Teachers	Wonders of Art
	Falsehood and Truth
Sacred Paths	Elizabeth Thornton
Early Friendships	The Contrast
Sabbath Recreations	The Settlers at Home
The Ladder to Learning	Selections from Fenelon
Good's Book of Nature	Orphan's Choice
Merchant's Widow	Life of Christ
Clergyman's Widow	Records of Israel
Elizabeth	Evergreen Chaplet
The Pillow	Girl's Book
Riches without Wings	Birthday Stories
Boy's Talisman	Polar Scenes
Spring Flowers	Boy in Prison
Parent's Friend	Mary West
My Son's Book	My Daughter's Manual
Juvenile Moralist	Tales from Life
The Faithful Dog	Happy Deaths
Colin Reynolds	Alice Benden
Life of Hannah Moore	Two Strange Girls
Stories on the Lord's Prayer	Dialogue Stories
Family Stories	Peep of Day
Cousin Elizabeth	Farm House
Scripture Geography	Tales of a School Room
Parlor Book	Dew of Israel
Summer Day Book	Ware's Sunday Library
Leisure Hour Book	Ware's Scenes and Characters
Young Man's Book	
Winter Evening Book	Counsels to Young Men
Lectures to the Young	

In addition to the above, any others will be furnished which may be desired, and those which upon examination do not prove satisfactory may be exchanged, or returned.

Also, all the different Manuals, Question Books and Catechisms in general use, among which are.

Allen's Questions, parts 1, 2 & 3
Worcester's Catechism—Carpenter's do—Channing's do
First Book for Sabbath Schools—Walker's Service Book
Portsmouth Sunday School Hymn Book
Parley's Geography of the Bible
Parley's Bible Cyclopedia
Barnes's Notes on the Gospels, Acts, Romans, 1st & 2d. Corinthians, and Galatians
Gallaudet's Natural Theology—Kenrick's Exposition
Gallaudet's Child's Book on the Soul
Boston Sunday School Hymn Book
Robinson's Bible Dictionary—Malcom's Bible Dictionary
Scripture Geography—Nichols' Natural Theology
Scripture Questions &c &c &c &c

All interested in Sabbath Schools are requested to examine our collection. Copies for examination will be furnished whenever desired.

WILLIAM CROSBY & CO.

The subscribers respectfully solicit the attention of Clergymen and others to,

THE MONTHLY MISCELANY OF RELIGION AND LETTERS, edited by Rev. Ezra S. Gannett. It published on the first of every month in numbers of sixty large octavo pages handsomely printed, at $3 per annum.

Each number contains numerous Original Articles—a Sermon—Notices of Books, and a greater amount of Intelligence relating to the Unitarian Denomination, than any other of our periodicals. The numbers already published have contained articles by the following writers:—Rev. H. Ware, jr., D. D., Rev. Dr Parkman, Rev A. P. Peabody, Rev. E. B. Hall, Rev. John Pierpont, Rev. Dr Dewey, Rev. C. Stetson, Rev. C. Palfrey, Rev. G. E. Ellis, Rev. W. H. Furness, Miss Lee author of 'Three Experiments of Living,' Miss Park, author of 'Miriam,' Rev. R. C. Waterston, Rev. S. Osgood, Rev. T. B. Fox, Rev. C. Robbins, and many others. Every endeavor is made to render the work worthy of patronage.

The publishers respectfully request the attention of the Unitarian community to this periodical. Though it has now been established two years, and every attempt made to adapt it to the wants of the public, by engaging contributions from many of our best writers and by supplying every month the most interesting and complete record of intelligence, both foreign and domestic, at great expense of time and labor, yet it has received so little encouragement that we are unable to pay the Editor any thing like an adequate compensation for his labors. A knowledge of the work only is necessary to have it appreciated, and we would ask those interested in the cause which it advocates, to examine it.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO., Publishers, 118 Washington street, Boston.

DEPOSITORY OF UNITARIAN PUBLICATIONS.—W. C. & CO. keep for sale all the principal publications of our denomination, which they will furnish at the lowest prices. m 22

THE BEST HOURS OF LIFE for the Hour of Death, from the German of Jean Paul Richter. Published by JOSEPH DOWE, 22 Court st. j 6

LADIES HALF GAITER BOOTS.—A splendid article, just finished, and for sale low, at T. H. BELL'S, 155 Washington street, opposite the Old South Church. 6tis june 6

ENGLISH BOOKS, per Acadia.—The Last Thoughts of a Naval Officer, on the unlawfulness of war, &c., in a letter to his late Majesty George IV., by Thomas Thrush, 12mo.

Good Thoughts in bad times, Good Thoughts in worse times, Mixt Contemplations in better times, by Thomas Fuller, D. D., to which is added the cause and cure of a wounded Conscience, 16mo. The Ladies Knitting and Netting Book, by Miss Watts, 2 vols. Fisher's Historic Illustrations of the Bible, No. 7.

The Rationale of Religious Inquiry, or the Question stated of Reason, the Bible and the Church, by James Martineau, 12mo.

Matins and Vespers, with Hymns and Occasional Devotional Pieces, by John Bowring, 18mo.

Observation on a lecture, by Rev. P. Harwood, entitled the Question of Miracles, 12mo.

Illustrations of German Poetry with Notes, by Elijah P. Impey, 2 vols, 12mo.

Just received by JAMES MUNROE & CO., 134 Washington st. june 12

COLEMAN'S CHRISTIAN ANTIQUITIES.—The Antiquities of the Christian Church, translated and compiled from the works of Augusti, with numerous additions from Rheinwald, Siegel, and others, by Rev. Lyman Coleman 1 vol. 8 vo. plates.

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The Young Maiden, by A. B. Muzzey, Author of the Young Man's Friend, &c. New edition.

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YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the Colony of Plymouth from 1602, to 1625, now first collected from original records and contemporaneous printed documents and illustrated with notes by Alexander Young, 1 vol 8vo, with Portrait of Gov Winslow. This day published and for sale by JAMES MUNROE & CO. 134 Washington street. j 12

THE DOMESTIC MANAGEMENT OF THE SICK ROOM.—The Domestic Management of the Sick Room, necessary, in aid of Medical Treatment, for the cure of Diseases, by Anthony Todd Thompson, M. D. 12mo, London. For sale by JAMES MUNROE & CO. 134 Washington st. june 12

ROMANCE OF JEWISH HISTORY.—The Romance of Jewish History, by the Misses C. and M. Moss, 3 vols 12mo, London.

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The following commendations of the work, voluntarily rendered by some of the most respectable secular and religious papers of the country, will show the estimate which judicious men who have carefully examined it, place upon these 'Illustrations.'

From the Commercial Advertiser.

Pictorial Illustrations of the Bible, and Views in the Holy Land.

This is a compilation from various standard English works, which are expensive and not easily obtained, but chiefly a reprint from the London Pictorial Bible, which has been highly approved and recommended by the best biblical scholars in the old and new world.

The engravings have been selected from various sources and some of them are exceedingly good—particularly the frontispiece in the second volume, designed by Chapman, of Washington, and the engraved title-page, by the same artist.

From the Newton, (N. J.) Herald.

We refer our readers to the prospectus in this paper, for the second volume of this interesting work.

We cheerfully unite with large numbers of our editorial brethren in recommending it as a valuable auxiliary to the study of the Bible, and as containing much new and interesting information respecting the antiquities, natural history, and geography, treated of in the sacred volume.

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JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

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